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"I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." -- John 6:51

This issue is dedicated to "THE LIVING CHRIST"
Its theme is the Illumined Way and
"The Bread of Life"

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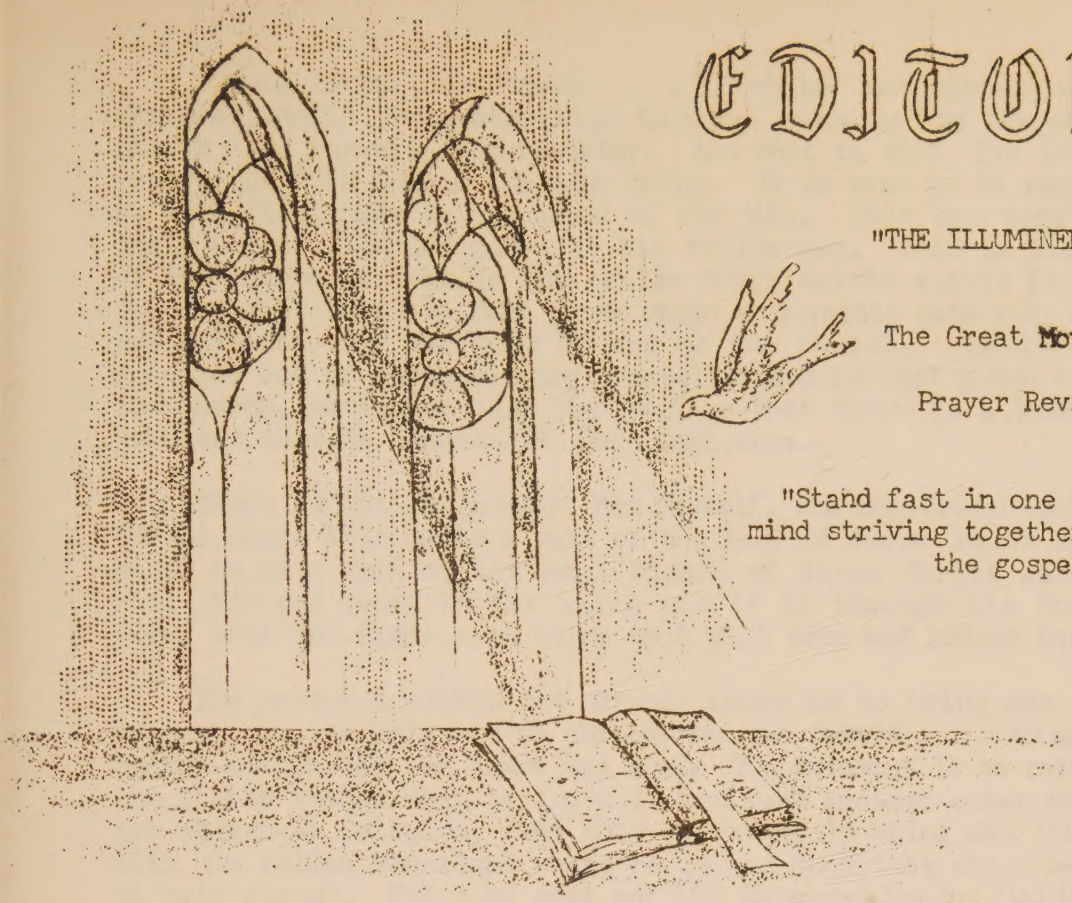


EDITORIAL

"THE ILLUMINED WAY"

The Great Movement

Prayer Revival

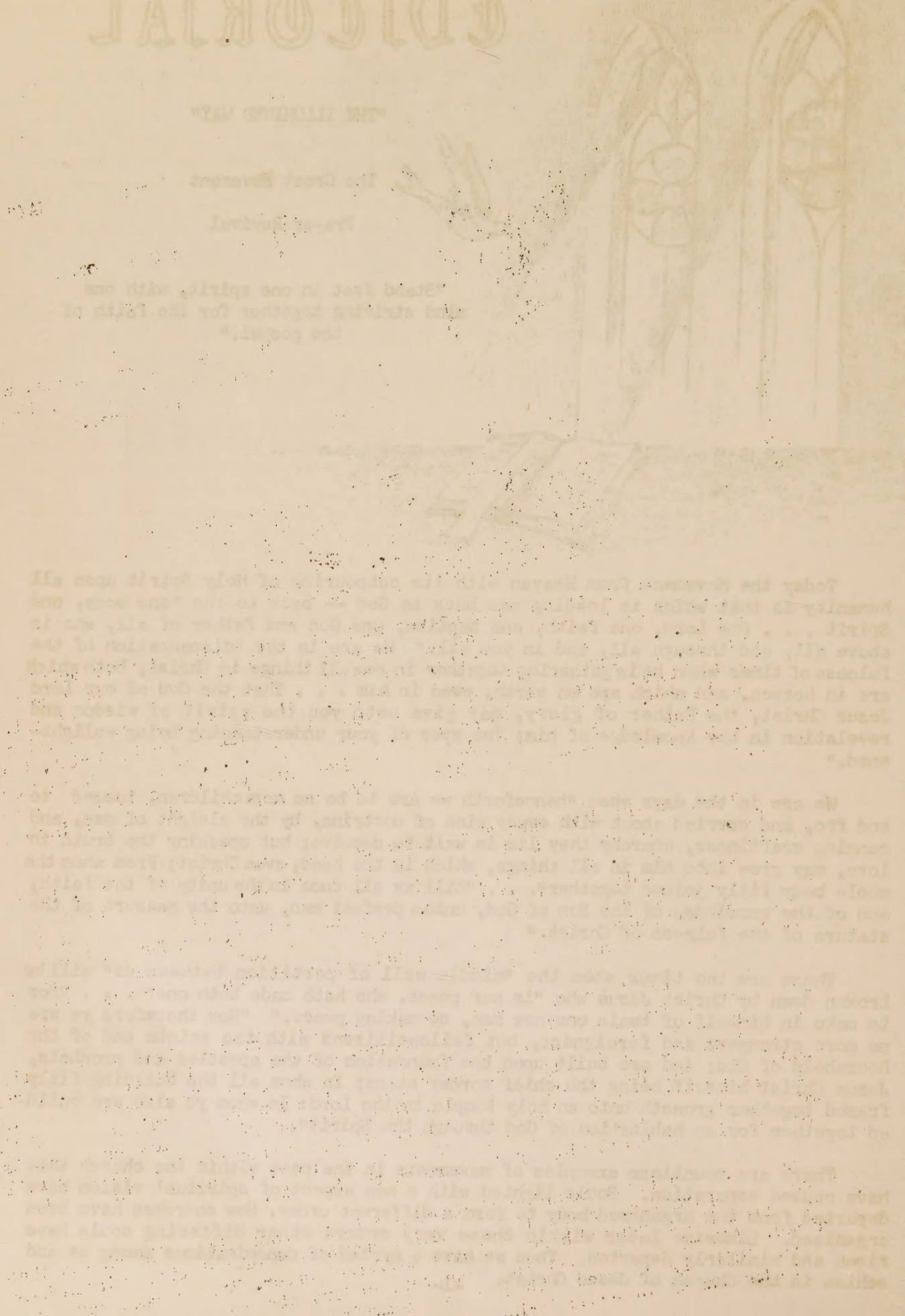
"Stand fast in one spirit, with one mind striving together for the faith of the gospel."

Today the Movement from Heaven with its outpouring of Holy Spirit upon all humanity is that which is leading man back to God -- back to the "one body, one Spirit . . . One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all, and in you all." We are in the "dispensation of the fulness of times when he is gathering together in one all things in Christ, both which are in heaven, and which are on earth, even in him . . . That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; The eyes of your understanding being enlightened."

We are in the days when "henceforth we are to be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow into him in all things, which is the head, even Christ; From whom the whole body fitly joined together". . . "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

These are the times when the "middle wall of partition between us" will be broken down by Christ Jesus who "is our peace, who hath made both one" . . . "for to make in himself of twain one new man, so making peace." "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; In whom all the building fitly framed together groweth unto an holy temple in the Lord: In whom ye also are builded together for an habitation of God through the Spirit".

There are countless examples of movements in the past within the church that have caused separation. Souls lighted with a new aspect of spiritual vision have departed from the organized body to form a different order. New churches have been organized. Likewise later within these very orders other differing souls have risen and similarly departed. Thus we have a myriad of denominations among us and schism in the Church of Jesus Christ.



"There is but one church . . . if we had not sinned, we would not have had denominations." This startling fact was expressed by the pastor of a protestant church in a conversation recently. And what is sin? Sin is separation. Sin and separation from God is the same thing. If we want to do away with denominations, we will first have to be cured of our sin. This can take place only when man truly unites with God and with his fellow men. This is the cure for the faults of the church as well as the schism which exists within it. Disapproving of it and striking forth to form a new order or separate path will not produce a permanent solution for the good of man or the church. While we know progress has resulted out of revolutionary evangelism and radical moves to form new orders in the church, we cannot help but realize that there is a limit to such separation and that therein cannot lie the final cure.

There is but one answer. Man himself, the individual worshipper, must change. In the sense that he is a part of the body of Jesus Christ and as an atom of that body, he is a part of the real Church of Jesus Christ and the Church rests in him. His own heart is the altar and it is through his body, the vessel of the Lord, that the Light must shine that will save and redeem the world.

The movement within the Church today is to bring man back to his own soul center . . . to help him to cleanse his own temple . . . to make the revolutionary change within his own heart and mind. The movement is to return to the "heart" of the Church rather than to leave it and form another outer order one might call a new church or religion. The Holy Spirit would bring man into unity with God and with his fellow men right where he is and know that where he is standing -- that is holy ground. The cure does not lie in searching in fields afar but in looking within one's own soul . . . the correction does not mean that we are to try to change the ways of the church or those of the pastor . . . but the healing comes when we gain harmony within and unite with the spirit where we are.

The great religious movement that is to sweep mankind and bring him back to God will not be credited to any church or outer order and it will not form a new organization in which new creeds or dogma play a part. It is coming from the Holy Spirit that is quickening men's hearts to come into direct communion with their Indwelling God and to unite with others in the One Church of Jesus Christ. The direction is towards the "center" where in spirit all are united as one in the Mystic Presence of the Living Christ Jesus. The practice will be through PRAYER and LOVE in the true fellowship of Christ. The innovation or new church will not be produced as the result of people leaving the old church with which they are at variance to find this higher practice or to establish fellowship, but will be formed in the opposite way entirely . . . that of returning to the real church in their midst. The uniqueness of the new world movement is that it is not a new order to draw men away from their own churches to follow some new leader or formality newly discovered, but to bring them back to the original church and the simple and eternal principle Christ brought us . . . that of HARMONY with the Kingdom of God, the Kingdom indwelling and everywhere present.

The Holy Spirit is the Great Unifier. Souls united in the Presence of the Holy Spirit feel their at-one-ment with each other and individually, each one feels together with the God of Jesus Christ. In this com-union the Holy Bread pours down from Heaven upon communicants who mystically fuse with each other and receive and give in their unification something of their own life in the Life of Christ. The new Movement incorporates the Prayer Group to bring forth the Holy Spirit in the midst of the Church. It is the principle of agreement. "Where two or more are gathered in my name, there am I in the midst of them." The Heavenly Movement that will bring New Life and a new Church is PRAYER-REVIVAL. A revival of true prayer in our midst will bring the baptism of the Holy Spirit upon us. Holy Bread from Heaven means the Resurrection and the Life . . . Jesus Christ Incarnate among us.

We know that we cannot put "new wine in old bottles". "We cannot patch old garments." When we try to correct the church by condemning it and then preceding to add or take away certain features within it more to our liking, which may or may not mean the formation of a new organization apart from the old . . . this only seeks to patch up something old. This is only trying to change the outer form and will result in endless and unsuccessful attempts to produce a perfect order. The only way is that which Jesus taught . . . to be "born again". The Illumined Way is NEW LIFE IN CHRIST. The cure lies in the spiritualization of the body . . . being transformed through the "renewing of the mind". As each individual within the body of the church represents an atom of the church, so the whole church can only be "born again" to the extent that each soul becomes transformed by the baptism of the Holy Spirit.

In handling the attitude towards the church, why do we not think of it as it should be and not as it seems to us with its apparent faults and weaknesses? Why cannot we go to work to help to make it what it should be by filling it with the Holy Spirit and radiating our light wherever possible? Why cannot we apply the principle that has reference to correcting ourselves first if we would have others changed about us? If we would have a new church that is spirit-filled, we will have to be spirit-filled ourselves, first. If we want the world changed, so as to manifest the Living Jesus Christ in our midst, we will have to be willing to change ourselves.

There is no other way to the Kingdom of Heaven than that of being "born again". What the individual needs today and what the church needs is to "be born again" -- this is all that will bring about the Resurrection of the body of humanity. This can only come through Jesus Christ . . . through entrance into the Church of His Living Body of Light and Holy Presence. Only the self or the church that is purged of self and purified within its body can experience this. The way is that of the cross . . . that the self might be crossed out and the Christ arise triumphant.

The Illumined Way is the Way of Jesus Christ, of being "born again" in His Life. "I AM the Resurrection and the Life." There are movements which emphasize other ways into the Kingdom, placing their belief and practice upon the power of mind and the science of thought with its various methods of mental and spiritual approach. Also there are leaders who claim the power, the technique which they demonstrate will save if properly followed. Every constructive step and every leader who serves to raise the consciousness of man to higher levels is indeed good. Every path that leads to God is good. In that sense, every religion is good. But only as the practice prepares the mind to surrender to God through Jesus Christ, can the Life that is in Christ quicken one's soul and bring about "re-birth" that saves through Grace. It is only Jesus Christ who can really redeem. It is only as His Life -- that which is the Holy Bread from Heaven -- His Living Presence which is the "blood and the body" that must be supped and eaten in true communion -- only as that Life enters into your life that there is NEW LIFE.

There are many who have wandered away from the Church for various reasons, and some who are identified in cults outside of the Church and with leaders who have a message of Truth. Great light is coming through various centers of Truth. As a result of religious freedom and spiritual awakening, countless ones have come into divine awareness and healing of mind, body and soul through channels outside of the organized church. But again there is danger in the separation. For in parting from the church that unqualifiedly claims Jesus Christ although it does not perfectly represent His Spirit, any group runs the danger of forgetting the ONE WAY in Jesus Christ in its new found technique which may involve other ways which seem to be helpful and just as important. There are the "blind leading the blind" today of which we would speak a warning. There are subtle means that are deceiving mankind today and that which is being offered to masses

which would "fool the elect" if that were possible. All is in vain unless it is founded in Jesus Christ; unless it is worship in the true Church which is founded upon Jesus Christ.

Perhaps the greatest danger lies in self-righteousness, in crystallization of formal worship. There are those who left the church because of its crystallized condition, but in turn some of these may be in other forms of worship which if fairly scrutinized have themselves become crystallized to some degree. If anyone or body of worship feels they are supremely perfect and have the only way, they are defeated from entrance into the Kingdom having missed the WAY through their own blindness due to self-righteousness. Only as the individual or the church "dies to self" and keeps himself open to the WAY OF CHRIST, can the Holy Spirit enter and give the Life and offer the Grace that saves.

. . . . . .

The HARMONIZATION FELLOWSHIP FOUNDATION is a divinely ordained order to serve a specific purpose in helping to build the Kingdom of Heaven among men. The Movement back of it is the heavenly one of HARMONIZATION and its one and only Principle accepted as the WAY is that of JESUS CHRIST, who is claimed as THE WAY, THE LIFE, and THE TRUTH. The approach to the solution of one's problems and the way to overcome all things not of God is this WAY. HARMONY with the WAY is all that is necessary. The person who establishes harmony within himself and overcomes through practicing the HARMONY OF GOD in the Living Christ Jesus may be said to be a CHRISTIAN HARMONIST.

The Harmonization Fellowship is not a church or order and there is no way to become a member of it for all who are in the Fellowship in Jesus Christ are really in the Fellowship by virtue of their inner identification. The Movement of Harmonization is to help to bring people back to the real Church of Jesus Christ . . . to help them through PRAYER and LOVE to become harmonized or unified in the Mind of Jesus Christ.

The principal project of the Harmonization Fellowship is the PRAYER GROUP movement. The founder of the movement has performed a divine experiment in prayer groups, having organized and coached many small groups and trained others in this project during the past few years. At this time the movement will be advanced within the churches as well as throughout the kingdom in all groups who will enter into the project of unified prayer which is so vitally essential. The particular project under which the plan of prayer groups will operate is called by the Fellowship, the "Army of Harmonized Humanity". It is to be a literal "Army of the Lord" -- an army of peacemakers -- an army of Pray-ers. It is interdenominational and undenominational as well as including the plan of forming prayer groups within a denomination.

HARMONY DIGEST is a periodical of the Harmonization Fellowship Foundation, now being published in its third year as a duplicated volume and having reached over five thousand persons in the past two years. Its purpose is to offer a digest of contemporary literature in the field of Harmonization and Truth and to show through revealing similarity in different movements and spiritual teachings the key that will enable people to better harmonize with each other and to agree in spirit. It attempts to synthesize the teachings of various movements and churches under Jesus Christ for the instruction and edification of its readers.

HARMONY DIGEST has been published bi-monthly but is now entering a plan of quarterly publication. There may possibly be five editions published this year.

THE CHRISTIAN HARMONIST is to be published shortly and will be printed and issued monthly. It will take the place of the old duplicated News Letter and is to be the official organ of the prayer group movement functioning as the "Army of Harmonized Humanity" and will carry editorials and writings by the staff upon the theme of PRAYER and HARMONIZATION. News of prayer group activities and contributions from the readers and participants of group work will be published. The literature and ministry of the Fellowship is a free gift of Christ and love offerings support its service.

WHY I JOINED THE CHURCH

by

Verona Hull
Editor of Harmony Digest
and Director of the
Harmonization Fellowship Foundation

HARMONY DIGEST is publishing this personal story in order to convey to its readers something of an insight into the Editor's decision and spiritual step in her recent affiliation with the organized church. Because of the importance of the message and its probable interest to friends of the movement and magazine, Harmony Digest departs in this instance from its established practice of presenting only impersonal articles in its pages. It is well that we seek to be honest and frank in our relationships and our friends will be guided in their understanding by the Holy Spirit in their midst, wishing us well in our effort to be helpful to others on the path through our humble revelation of our own experiences and the light in which we have come to walk. It is important that each one of us today take a stand and walk under conviction. To help our readers get the facts and be revealed the light through which they may gain a deeper understanding of spiritual values and ways that lead to Christ-Harmony, our articles are chosen and the blessings of the Spirit are asked to rest upon them and upon those who read them.

. . . . . .

An overshadowing Spiritual Presence that has been with me for many months has formed and swelled within my heart and mind a powerful impetus to embrace the Church with all that is in me. I love Jesus Christ with all my heart and it is natural for me to love His Church.

I am a Christian Mystic and a worshipper in the One Church, that which is indeed the very body of our Lord, Jesus the Christ. I recognize that all who love Jesus Christ may enter that temple of light without outer recognition or form and are members by virtue of their inner identification. But the corporate body of worship called the Church represents this real Church and has proclaimed the message and kept alive the Spirit of Jesus Christ. As a worshipper of Jesus Christ I agree with the spirit back of the church and have come to feel it my duty and privilege to unite with the outer body. I feel closer to Jesus Christ and feel that I can serve Him better by worshipping in the House designed under His Name and in the Fellowship of those who recognize Him and are seeking to follow in His steps. I also recognize that this outer corporate worship is necessary for the body of humanity today and my conviction from heaven is that it must be kept alive and strong in the spirit of the Living Christ for the salvation of mankind. My own intense desire born of love of Christ is to throw the weight of my entire life into the service of the church towards helping to fulfill this holy purpose.

I was raised through my childhood in the church, my own father being a minister of a protestant denomination. But together with many others who were hungry for the Truth and the "bread of life" as well as desirous of knowing liberty in religious expression and that which we felt was broader and more metaphysical interpretation, I searched the field of Truth outside of the church in its organized form. For many years I have been a leader seeking to lift people into awareness of God and the practice of the Truth way of life and have carried on an active min-

istry in the field of the so-called "Truth" Movement. I have studied far and wide in the literature of Metaphysics, Psychology, Philosophy, Mental and Spiritual Science and Christian Mysticism and esoteric teachings, as well as touching upon the field of the Occult. But during this time I have received the baptism of the Holy Ghost and spiritual direction through the Indwelling Spirit and after all the knowledge gained through books and teachers of various schools, I have found the simple and unalterable fact that it is only through "re-birth" in Jesus Christ and the direction of the Holy Spirit in the midst of one that one comes into the Truth. There is no other way to enter the Kingdom of Heaven under the sun.

And so from progressive steps through the maze of information in the field of Metaphysics and Truth, it has all been reduced for me into a very simple formula which I seek to express in my own life. Keep in harmony with Jesus Christ. Let Jesus Christ be Incarnate in one's midst. Die to self and surrender all to Christ. Know the freedom, joy, and spiritual illumination promised by the Master through Christ that His Spirit might overcome all and be the living reality of one's life. I have discovered that what I have come to practice and believe with all my heart seems to be identical with the ideals and practice of the Church of Jesus Christ although I did not receive these directions through any of its manuals and have not been associated for many years with its outer forms of organized worship. It has been through my spiritual instinct that I have been led into this practice and holy baptism.

Working more or less alone as a leader of my own groups in the field I have discovered only in recent years that my true identification was with the Church and that the field of Philosophy and movement outside of the Church did not completely satisfy or wholly harmonize with my deepest spiritual requirements. In spiritual honesty I have come to make a change in outer identification although my heart remains the same and I continue to love the Truth and to live in the Truth in the real fellowship in Christ as I have been trying to do heretofore. My friends, I hope will remain the same although I trust I shall add many more as I find those within the church who are truly mine and with whom I shall delight to agree in spirit and to commune in the Fellowship of Jesus Christ.

It has been within the field of Truth that I have met teachers and found literature that has been the means of quickening my consciousness and giving me metaphysical interpretation to bring me into the greater awareness of God and His Kingdom. It was actually through the application of Psychology in my own life that I was raised from the depths of an inferiority complex and started on the path that has enabled me to shed some light for others along the way. I fully recognize the value of Philosophy and various schools of thought which are doing an invaluable service in helping humanity above the plane of materiality and ignorance and leading them into paths of light.

But I realize that while exercises, affirmations, forms of Truth practice and various means of a mental and spiritual nature will do much to quicken and develop the consciousness and centers, it is only as they prepare the soul to accept Christ and to allow the Life in Jesus Christ to possess one that the "re-birth" and baptism may take place that is the means and only means to salvation. Without this Truth and spiritual experience in Jesus Christ all else is vain. All other methods of trying to gain the Kingdom are "liars and thieves of the Kingdom". And I find that in many instances in the field of groups outside of the Church there are those who separate Jesus and Christ and those who are laying emphasis upon other ways of making entrance into the kingdom, in some instances worshipping Mind or forms of mental and spiritual science rather than the Christ or the God of our Lord, Jesus the Christ. I also have discovered that some talk about Christ as Principle, also about the Christ within and about Christ Consciousness, even the Living Christ, but they think of Jesus as having passed his way many years ago and they fail to recognize Him as a Personality of Supreme Being other than as a historical character who can have no influence in our lives as such today. With this, I cannot

agree, for Jesus Christ is a Living Presence, the Triumphant Ascended Master and more than that, He is the Lord and the Saviour of mankind. He, who was crucified, buried, then resurrected and ascended, lives now within us. It is His Life that He not only gave in the sense that He lay down His personal Life on the cross, but in the reality of a Living Substance, "food," LIFE, quickening spirit within man today. "I AM THE BREAD OF LIFE". Jesus Christ is the Bread. Jesus Christ is the WORD. It is only as we commune with Him, and drink of "his blood" and "eat of his body" that we are a part of Him and He a part of us. It is only through partaking of the sacrament of the New Testament as He told his disciples that we can enter the Kingdom of Heaven.

Through my prayer life and spiritual contemplation and Christ consciousness profound convictions have caused me to be unmistakably guided to direct my activities and my attachment with the Church where I truly believe that I belong. Lovingly and humbly I would like to offer whatever leaven I have towards releasing more Light within its body. My inspired goal in the field of service for Christ is the prayer-group movement and the furtherance of the cause of Harmonization through Christ Jesus. This properly belongs to the Church and within its body and recognized activities. I am convinced that only as the Church becomes a prayer-filled body of worshippers who are endowed with "power from on high" through their unified prayer and agreement in spirit that it can become the Light of the world as is needed for Jesus Christ to save and redeem mankind.

Also I find that I cannot stand to be outside of the Church which unqualifiedly recognizes Jesus the Christ whom I so love and worship. I have come to long for its Fellowship and am eager to give it my love and prayerful devotion. In being directed by the Holy Spirit to return to the Church I had difficulty in the matter of selection of a particular denomination for I found I loved every church I entered. I feel that I was definitely led to the particular one and to the man of God whom I found as its pastor where I felt at home and with whom I most desired to have intimate spiritual fellowship but in joining it I did not feel that I was being limited in any sense nor bound by narrow creeds or denominational patterns. I have been agreeably surprised to find broad views and true spirituality in its midst and I feel more secure and personally at peace in my soul than at any time in my life.

There is work to be done. The Church must have leaven for itself to be saved. My own determination and my plea to others is to drop personal ambitions and outer differences and unite with others in the Fellowship in the cause of Christ. We must pray more, serve our church with our love and offer it more leaven. The Church, like any other body, is made up of individual worshippers. Only as each one becomes imbued with the spirit of the Living Christ and radiates that light, can the body become charged with the Light that will save the world.

We can only walk in the Light wherein we move, so no one is condemned for his experiences of the past. Under Grace when he comes into the Light he may always be forgiven for his sins committed against the Light before his awakening. We are then given the chance to walk in the Light which Christ gives us when we accept Him in our midst. What we all need now is to pray for more Light and the only safe and effectual way is to pray in the Name and Presence of our Lord Jesus Christ, as we are distinctly told in our Gospel to do. I would that the Light might come into your world -- into the world of men's darkness. For Jesus Christ, the Light of the world, brings joy and salvation. In that light and for this cause, you may see why I joined the Church which represents this Holy Light and which needs all the light I can give to it, which any of us has to give. May we all join in praying that it may be filled with the Holy Light and that it may send its rays within the body of humanity that all may be resurrected into His Glorious Temple of Light and Liberation. May Jesus Christ be Incarnate among us, the Head of His Church . . . "One Lord, one faith, one baptism, One God and Father of all, who is above all, and through all and in you all."

-- adapted and condensed from "Petitions Celestial" . . . continued from the last Harmony Digest. (Publishers, Christian Institute of Spiritual Science, P. O. Box 800, Santa Monica, California)

"Our Father which art in Heaven, Hallowed be thy name" . . . CHRIST IS THE NAME ascribed to God manifest.

Herein is embodied the mystery of the Name of God within man, that eventually causes man to return to the Godhead. This Holy Name is the Divine Testament within whose sacred mystery the I AM has sealed his Deity, and the spirit, the "I", in return has pledged himself eternally to the Father. For man to experience his Eternal Name or to behold his Divine identity is identical. According to his Divine memory he experiences the oneness of the all; and within his Eternal Name, according to his highest illumination, he understands the Allness of the many. In the glory of this supreme declaration, it is no longer: "This is myself, and that is yourself; this is mine, and that is yours". Instead, God is known in His manifestation as He is in His Absolute Being -- the Spirit of Truth and Oneness. He is glorified as the Allness of Being of the universe, nature and creation. There is only ONE CONSCIOUSNESS, ONE MIND, one conception and one objective. It is the consciousness, mind, conception and objective of God.

"THY KINGDOM COME" -- Through meditation upon the meaning of this mystic verse, one resurrects the life of God within him as his own creative, regenerative impulse. The kingdom, or the life of God, is the HOLY SPIRIT IN HUMANITY. It has come. It has come because GOD IS THE ALL IN ALL. It has come because God's life fills all, pervades all, and sustains all.

"THY WILL BE DONE" -- The will of the Father in His Presence in the universe, in nature, and in creation as the Creator. It functions as the kingdom, the Name, and the archform. While it is the form, it seems formless; while it is pure essence, nevertheless, it floods and sustains all forms; while it exists as a kingdom that seems concentrated and individual, still in itself it is infinite and universal. The Name, the kingdom and the will are one in essence and in truth. Because of this the illuminati trace all that is to the Supreme One, and through the many find and unite with the God of All.

"IN EARTH AS IT IS IN HEAVEN" -- Through this spiritual baptism man is born in heaven. Actually he becomes the son of heaven, as erstwhile he was the child of earth. This enables him to be a free, immortal being -- a center of omnipotence, an ocean of infinite abundance, an illumined mind, a star of glory, a sun of ever-living, ever-creating light. Before man can conceive and live the life of God, he must receive Him through the Christ Principle. Before he can consciously love God, he must be divinely loved. God must conceive, deliver and resurrect Himself within him, glorifying him through that transformation. He must possess spiritual unity with God through the life and light of Christ. Only through the Christ impulse can he awaken the life and love of God while he is still an earthly ego, living as an ordinary human being. Only in this manner can man consciously

garner into himself the Divine Light and make it his own. Through this Divine Communion, through this spiritual baptism, he transforms himself from a physical, earthly being to a heavenly being.

Because he is now born as the Christ, it is of great bliss to the petitioner to meditate upon his absolute oneness with Christ, using the words of power and sublime Christian victory, the arcana of the Christian Initiation: "I live, yet not I, but Christ liveth in me, in whose resurrection I am resurrected." In this realization he must walk the path of eternal life. He is transformed to the Christ of the Cosmos; Christ and Christ alone, lives in him, blessing and crowning humanity. The spirit of man now lives the Christ of God. It is not erasure of the self; on the contrary, it is its glorification.

It is comprehended how the Lord's Prayer when lived is the Divine Path . . . . the Path of Christian Initiation. In itself it contains the Initiation of the individual and of the multitude in general. It is the Christian Initiation of the elect and the human race enmasse.

* * * * * * * * *

MEDITATION FOR UNITY WITH THE GODHEAD

For complete realization of that inner oneness, let the devotee declare in the depth of his consciousness:

"I live, yet not I, but the Christ liveth in me."

In this sublime meditation and realization of the Christ Initiate it is necessary that the devotee, absolutely calm and completely centered in the depth of his soul and mind, surrender entirely to the sublime presence of the Godhead. Let the silence be for a period indicated by the inner consciousness, sufficient to completely satisfy the soul feeling.

During this silence, the meditator lives one with the Universal Consciousness, one with his God. Now he is Universal, yet individually conscious. This is the feast of the Son of God, the Christ beatitude.

Here the meditator should hold his spiritual communion with the Christ of God, releasing all the inner consciousness of the Christ latent in him. Let him silence his thoughts and feeling, even his inner activity, and LET GOD BE. During the silence the Spirit Christ works upon the meditator, transforming him to the Holy Self. This will be revealed to him gradually as his own identity, resurrecting from his own depths, manifesting to him as HIS REAL SELF, and speaking to him with the VOICE OF ETERNAL LOVE: "I am the Christ, your own identity, your True Self. I am your spirit of truth, your resurrection, your immortality. I am your life and omnipotence". Not until then is man truly identified.

In this state of glorification the God of Being manifests and executes His divine will through the meditator, blessing the world and humanity, and expanding the unfoldment of the Son of God.

THE CHRISTIAN BENEDICTION

The grace of our Lord, Jesus, the Christ. The love of God, our Father. And the universal communion of the Holy Spirit, Abide with us now and forever. Aum-muan.

The grace of our Lord, Jesus, the Christ -- the heavenly bliss of the divinity of being. The love of God, our Father -- the absolute presence of God in man. And the universal communion of the Holy Spirit -- the conscious realization of the Holy Trinity in our humanity. Abide with us now and forever -- is made actual in us now and throughout Eternity. Aum-muan -- the Father, the Mother, the Son, our consciousness of the Almighty.

MEN WHO HAVE WALKED WITH GOD

by Sheldon Cheney

Excerpts and condensed portions from the book, "Men Who Have Walked With God" -- the story of MYSTICISM -- told in the biographies of representative seers and saints--
Part II . . . Part I was printed in Vol. III -1.

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Alfred A. Knopf, New York City.

We may be helped on the path of illumination which each individual must travel alone by harmonizing with the saints and contemplating their related spiritual experiences in the Presence of God. Among the many transcendent passages quoted in the book, "Men Who Have Walked With God" are experiences Jacob Boehme relates.

"When my spirit, so filled with affliction, as in a storm of sorrow, roseup toward God, conveying with it unreservedly my heart and mind, dedicating to Him all thought and all willing; when I resolved not to cease asking for God's love and mercy until His blessing should descend upon me, then did the Spirit break through . . . then were the clouds broken away and the illumination of Spirit was shed upon me. Thus in my zeal I beat down the portals of Hell and hazarded my whole life . . . until suddenly my spirit burst through the last barriers and I stood in the Presence, apprehending the very essence of Divine Being I was there enfolded with love."

In his first book, The Aurora, the unlettered shoemaker described his first memorable entry into the presence of God and the loving welcome "as when a bridegroom receives the bride." "I cannot find words to express the exaltation and sense of victory I then experienced. I can compare such a spiritual triumph only to a miraculous birth in the midst of death. It was like resurrection from the dead. It was then that the eyes of my spirit were opened. By a miraculous light I saw God. The interior of all was illumined. Thenceforward I was able to recognize God in each separate thing, in the creatures, and in plants and grasses. I understood what God is, and how He is what He is."

Jacob Boehme yearned "to make clear to other men the way of both illumination and salvation. He entered into the presence of God not as a seeker of personal favour, not as an adept in contemplation, surrender, and absorption, but as a supplicant for 'the light that is God.'

"Jacob Boehme found in illumination and revelation no bar to laborious cobbling. The flexibility that enabled him to bring down the mysteries of Heaven and God and of mystic participation into workaday life and an imperfect society enabled him also to remain within the Church, yet oppose its errors. However limited its keepers, however cramped its dogma, he saw no reason to deny the magnificent concept of God's mystic Church on earth. In his inmost being he knew the religion of the Founder as one centred in mystic union. If the Church concerned itself more with dogma and conventions, reward and punishment -- especially punishment -- it yet held to the Eucharist and was the earthly symbol of a fellowship of men bound in mystic fealty to Christ. If the Church was imperfect too, then one should dwell upon the imperfections in the hope of doing away with them; but, he counselled, do not cast away the institution that alone can reunite men in the faith of Jesus. His impulse to speak and instruct brought him into conflict with the churches. But he dreamed of bringing the Protestant Church back to simple surrender to Christ, back to the simple morality of the Sermon on the Mount, back to ideals of personal regeneration and selfless living, and to religion as mystic experience.

"Jacob Boehme often deplored the glorification of the empty church buildings -- 'stone houses, called churches.' They have, he said, 'no more holiness than other shelters, since they are built of the same stone, and God is no more powerful there. But a meeting there of the congregation in union and prayer, lifted by communion into one holy body in Christ, is a true church, a holy temple of Jesus Christ.'

"He did not hesitate to criticize official Christianity and man's departure from the religion of Jesus. 'O Antichristian World, how have you exalted your own ceremonies, setting them in the stead of God!' And: 'All the apostolic ordinances and virtues have been left aside and our precious Christendom laid in bondage to human opinions and institutions. In sham reverence Christ's kingdom has been made a show of pomp and vanity. . . It is men who have introduced ceremonies. Oh, had they only instead kept simple faith, and shown the way to regeneration. If they had only shown one another the clear countenance of God.'"

Light is the key. The summary given in Jacob Boehme's life seems to hold true in the lives of all the mystics. All his life Jacob Boehme stayed by the primary metaphor of enlightenment, of illumination. "As the sun is the light of the world," he said, "so God is the light of the soul. Christ is the sun in the consciousness of the reborn man, dispersing darkness, illuminating the place of divine rest." When Jacob Boehme comes into the presence of God, he experiences divinity as a sweet radiant glow through all his being. On the way to that consummation he has known the Christ-light as beacon and guide. Very simply he avers that any one of us may come out of the darkness of wordly living by tending the flame of the divine that has been kindled in each human being, that yearns back toward home in God, toward a Paradise that is a glowing, luminous realm.

"My whole world on earth," he once wrote, "is nothing else but an instruction how man may create a Kingdom of Light within himself. His own lustre will grow, for he is one whose example of living by revelation, by direct illumination from God, will increasingly find followers as the darkness of materialism and self-indulgence is -- as we all know it must be -- dispelled." "But open your eyes," he said, "and the world is full of God."

Of the mystical experience and his passages about spiritual love Saint Bernard is the most eloquent and most the Christian initiate. But he suggests the difficulty of telling others about the mystery of Divine experience. "Can I explain what is unspeakable? It is not the tongue, it is the gift of grace that teaches these things. They are hidden from the great and the wise of this world, but God reveals them to babes."

Of the spiritual marriage of the soul to Christ he writes:

"If this love be perfected the soul is wedded to the Word. What can be more replete with joy than this union? What is more to be desired than this love? . . . This is the contract of a marriage spiritual and sacred. It is more than a contract . . . an embracing. It is an embracing in which a perfect joining of desires makes one spirit of two. Let it not be feared that the inequality of the two will render the union imperfect, or impede its consummation. Love waits not upon reverence. Love proceeds from loving, not from honouring. Love is filled with itself, and where love has come it inundates and transforms all other feelings. Love is sufficient of itself, a self-contained joy, worthy for its own sake. It is a merit, it is its own recompense. Love, then, is a great reality. . .The very being of the soul, the Bride, is love, and love is her only hope. With this the Bridegroom is content. . . Happy is the soul granted the blessing of a rapture so great. Happy the soul experiencing that so-sweet embrace; for it is a love holy and chaste, a love harmonious and delightful, a love serene and profound, a love mutually felt and intimate and binding, not in one flesh but in one spirit joining two together, making of them one, as Saint Paul said, 'one spirit.'"

Bernard also explains that it is necessary to prepare or purge the soul for so holy and solemn a consummation as the mystic embrace. "He will not present Himself, even in passing, to every soul, but only to the soul that is prepared to be His bride, by profound devotion, desire and love; the soul worthy that the Word in all His beauty should be her Bridegroom." And: "Every soul to which He is to come must show such an ardour of sanctified longing as to burn away every impurity of thought and deed, in preparation for the Lord. Then He comes, and the soul feels consumed." He also reminds us that, so long as we retain mortality, the experience will be fleeting. "For suddenly when he is thought to be held, the Bridegroom will glide away. He allows himself to be regained, but not to be retained; anon He passes away." In another passage he confesses his great longing for the Word. "As often as He shall leave me, so often shall He be called back by my voice. Nor will I cease to cry out after Him as He departs, expressing the ardent desire of my heart for His return, that I be saved to Him, in joy, that He restore Himself to me. I confess that I take pleasure in no thing until He again is present, He who alone is my joy."

Following the great Catholic Christian mystic, Meister Eckhart, in the thirteenth and fourteenth centuries, were disciples and spiritual leaders with their followers who functioned as the "Friends of God". It was a mystic doctrine that caused them to band together informally, "in and out of the Church, some loyally faithful, others insistently independent." They did not aspire to an organization of their own. "Their name sufficiently indicates the basic tenet of their religion; a friendly, heart-felt reliance upon God, whose presence in the soul actuated their every thought and deed. Looking at the corruption about them, they felt that most men, in their way of living, had become, often unwittingly enemies of God; and so they set out, in one of the most remarkable revolutions in religious history, to be friends of God."

It is inspiring to read of their movement, their informal fellowship growing until no one knows how many individuals or "centres" there were. The most remarkable thing about the "Gottesfreunde" is the essentially lay character of its devotion. "Uncounted thousands, scattered over a large part of Europe, met together informally, attended sermons by mystic preachers such as Eckhart and Tauler, built up an amazing system of education and inspiration by correspondence, circulated the famous treatises on mysticism, along with many lesser contemporary accounts of conversion and attainment, and in general promoted individual 'flight to the One.' As they accepted literally the injunctions of Jesus regarding poverty and charity, they became known as practical saints in their communities."

Meister Eckhart gives us a basis of practical mysticism, ever seeking to "balance the life of detachment with a life of works". He writes that "He is blessed who shares himself usefully."

"The beginning of Eckhart's mysticism is in the belief that the soul in each of us is God. 'God made man's soul so like Himself that nothing else in Heaven or earth so resembles Him.' Again and again he speaks of a faculty of the soul that is above time and mortality, knowing the perfection of Eternity; and of a soul-foundation that is Divine. 'Here the core of God is my core, the ground of my soul is God's ground . . . In all you do, act from this core.' He describes the attachment of the mystic's soul to God as 'an indivisible union' and as 'the true possession of God. 'There is a capacity in my soul which is unreservedly open to God. Of this I am as sure as that I live. Nothing is as close to me as God. He is nearer to me than I am to my self. His presence is my being.'

"In summary of the sermons on the soul in relation to God, Eckhart wrote this paragraph: 'When the soul lives in its own secret inner chamber in such a way that it images God, then it enjoys the oneness that is mortally indivisible. Nothing celestial or earthly can divide this soul from the image of God. This constitutes true Unity — and true blessedness depends upon it.'

"Meister Eckhart puts upon each man the burden of gaining entry to the Kingdom by purification and preparation — especially by annihilation of self-interest. The road to rebirth is by way of a purposeful freeing, a detaching from and indifference toward worldly living, an opening of the faculties to divinity."

AMERICA AND HARMONY

THE PERSONALITY OF JESUS

Harry Emerson Fosdick

-- as condensed in the Reader's Digest, March, 1946
further condensed and reprinted with permission.

-- from LIFE

"Christ's militant teachings are the intellectual and spiritual roots of whatever democracy and liberty we have."

A few years ago a German boy under the influence of the Nazi Youth Movement summed up his idea of the trend in world affairs: "Adolf Hitler has become so big, and Jesus Christ has become so small." History records many Hitlers who for a time have captured the center of the stage; but after the transient episode was over Christ was still there. His personality has proved to be a formidable fact.

Where, then, did this "Gentle Jesus, meek and mild" idea come from? Why have we sentimentalized him as we have? One who splits history into B. C. and A. D., who, outlasting the rise and fall of many philosophies and empires, still expands his fascination and maintains his impact on the world must have been a momentous person.

Christ stood for a world of moral law where what transgressors sow they reap and where no lie can last forever, for the dignity of the individual, for the fraternity of the human family and for the revolutionary consequence that the only real greatness lies in usefulness to the good of all. Such ideas are the intellectual and spiritual roots of whatever democracy and liberty we have. It was no "Gentle Jesus, meek and mild" alone who thus summed up and confronted the world with the most radical philosophy of personal and social life it ever faced.

He talked about flowers and sunsets, about shepherding and husbandry, about the price of sparrows in the market place and the patching of garments in a family. He was a poet, the world's master of parables, a lover of children, a friend of children, a friend of the forgotten and despised. All this he certainly was, but the names he applied to himself are more revealing; bridegroom, physician, incendiary, stone. With the first two, we are at home. He was a radiant spirit whose life with his disciples, he said, was like that of a wedding party; and he was a physician whose chief concern was curing the spiritually sick. That much makes him comfortable. But he called himself an incendiary, too: "I came to cast fire upon the earth" -- no mild program, his, but a conflagration to consume the evil that opposed him. And he called himself and his truth a stone: "He that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust." The everlasting solidity and veracity of his teaching he was sure about.

The sentimentalizing of Jesus has come, in part, from stress upon the pathetic aspects of his life and death. In the Gospels, however, the idea of Jesus as a personality to be pitied for his woes is totally absent.

He faced the Cross not because he failed in his appeal to the Jewish people but because he succeeded: "The mass of the people listened with delight to him." His ministry was embarrassed by the popular acclaim that greeted him. "He spake to his disciples, that a little boat should wait on him because of the crowd, lest they should throng him"; "Many thousands of the multitude were gathered together, insomuch that they trod one upon another" -- such is the record. From the be-

ginning of his ministry Jesus' popularity upset the authorities and embarrassed himself. Moreover, the crowd stayed by him to the very end.

The sentimental conception of Jesus as a tenderhearted but rather impractical idealist has arisen, in large measure, from certain aspects of his teaching, such as be not anxious, turn the other cheek, love your enemies. To picture such injunctions as springing from softhearted idealism is completely to misapprehend them; they sprang from Jesus' militant attack on moralistic legalism. He faced in his contemporaries an ethic of rules and regulations. Such an idea of the good life as self-satisfied observance of rules was to Jesus intolerable.

So against the externalism of rules and regulations he pleaded for a life inwardly right that does not murder because it does not hate and does not commit adultery because it does not lust; against the negativeness of prohibitory laws he pleaded for a positive life of active enthusiasm for a cause, a life carried out of itself by something greater than itself to which it gives itself. No man can perfectly live up to such an ethic; it presents not rules but principles; it is a flying goal never to be reached. To call that ethic soft, to regard it as sentimental and romantic, is absurd. It is the most demanding idea of the good life mankind ever faced, and its influence has been tremendous.

Nowhere does this contrast between a conventional morality of rules and regulations and Jesus' idea of the good life stand out more sharply than in ordinary, day-by-day human relationships. There we, like his contemporaries, have a common garden variety of ethic, resting on reciprocity. If we can count on decency from others we ought to be decent to them -- so runs our ordinary morality. Far past that went Jesus' thinking. Be decent, he said, whether others are decent or not. Never let your rightness depend upon another's conduct. Keep your own criteria of character intact and independent. Love even when hated, bless even when cursed.

Such a concept of the good life was expressly meant for this tough, cruel world, where good will and fair play from others are often not to be counted on and where, if because of that we justify our own ill will and inhumanity, there is no hope. For then mankind will go on, evil always met by evil, hatred met by hatred, violence arousing violence, injustice calling out injustice. From that vicious cycle the only escape lies in those who break through it and refuse to surrender their own criteria of conduct to the standards of their enemies.

A PRAYER OF PETITION FOR AMERICA

Almighty God, who has given us this good land for our heritage, we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will.

Bless our land with honorable industry, sound learning and pure manners. Save us from violence, discord and confusion; from pride and arrogance, and from every other evil way.

Defend Thou our liberties and fashion into one united people the multitudes brought hither out of many kindreds and tongues.

Endow with the spirit of wisdom those in whom in Thy Name we entrust the authority of government, that there may be justice and peace at home, and that through obedience to Thy law we may show forth Thy praise among the nations of the earth.

In the time of prosperity fill our hearts with thankfulness and in the day of trouble suffer not our trust in Thee to fail.

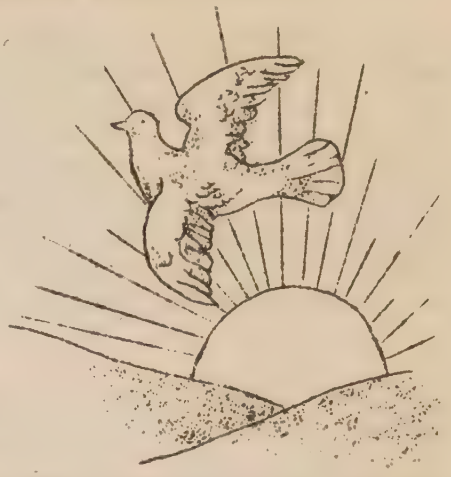
So shall we endure. So shall we be fitted for high service to the world of which we are a part. So shall we fulfill our destiny.

In the Name of Jesus Christ. Amen.

-- selected from Manual of Prayer,
(Christian Fellowship of Prayer, P.O. Box 706, St. Petersburg, Fla.)

VICTORY THROUGH HARMONIZATION

"PRAYER, THE MIGHTIEST FORCE IN THE WORLD"



Frank C. Laubach

(A Review of the book under this title, Fleming H. Revell & Co., Publishers. Copyrighted in 1946 -- price of book, $1.25) . . . as reviewed in SHARING, by Ethel Tulloch Banks . . . SHARING is a Journal of Christian Healing, published by St. Luke's Press -- 2243 Front St., San Diego 1, California)

This latest book of Dr. Laubach binds together all that charmed and challenged in his other books, "Letters of a Modern Mystic", "The Game with Minutes" and "Your Are My Friends," and adds to them the fascination of spiritual radio and spiritual radar as powerful aids, possibly the only aids for saving the world from self-destruction and for establishing on earth the reign of the Love of God.

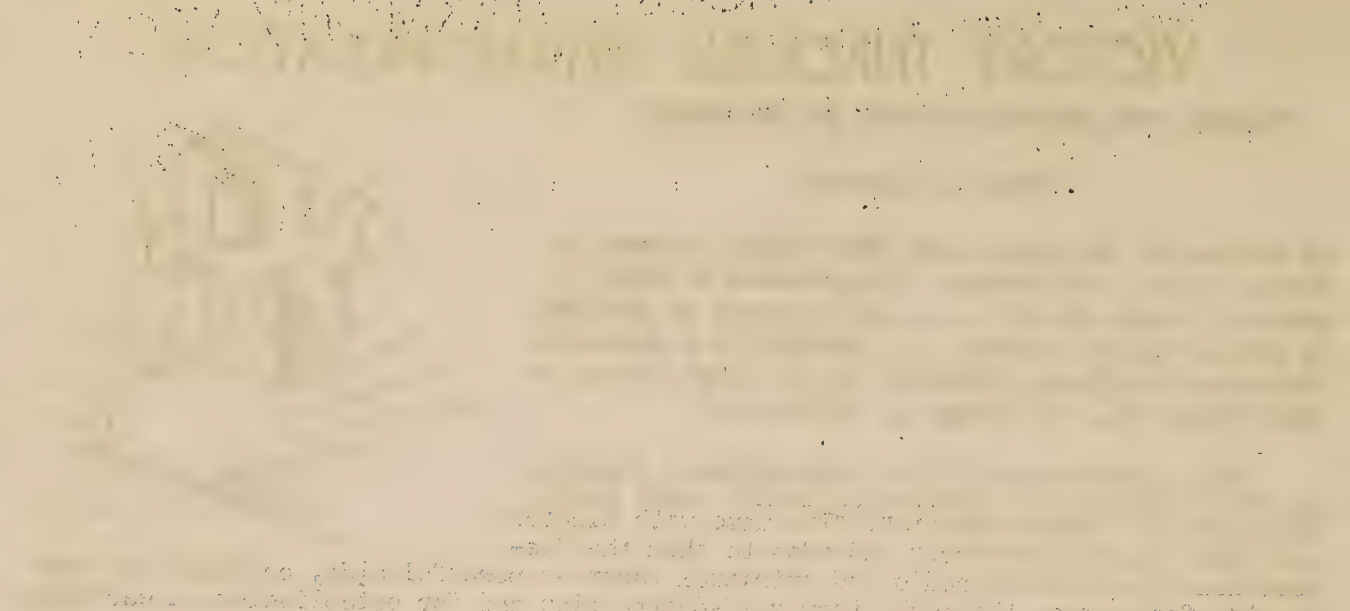
AN ARMY OF TEN MILLION PRAY-ERS

Dr. Laubach urges an army of ten million pray-ers. The army could be mobilized from those who have a reason to pray because their loved ones have laid down their lives to bring God's peace to the world, from the wounded and maimed who yearn for the world to reap the full benefits of their sacrifice, from lonesome folk, from those whose tasks occupy their hands while leaving their minds much time for prayer, from housewives and from shut-ins. The active men and women with brains kept busy must enlist, too, for as Dr. Laubach writes, "There are a hundred chinks of time every day in the busiest lives, and into these chinks they could shoot flash prayers for the builders of the new world."

This prayer army would have prayer priorities, with prayer not only for one's nearest and dearest but for the President, for Congress, especially for the Senate with its powers over treaties, for world leaders, for delegates at every peace conference, for all kinds of slaves and oppressed. But each must pray about the themes which he considers most vital, for prayer is valueless unless the heart and faith are in it. What would happen if ten million people took ten seconds while reading the newspapers and prayed for any person who is likely to affect world affairs? "A shower of prayers, gentle as snow, must fall upon the leaders in every nation to save them from being jealous, suspicious, greedy, prejudiced, full of resentment and hatred, and from driving bargains with weaker peoples which will later breed trouble."

How do these soldiers carry on for God's victory? Dr. Laubach suggests: "In reading newspapers, pause over the names of world leaders in print and whisper, "'Lord, may this man be hungry for Thee.' Or we simply breathe the word 'Jesus' and the man's name together. This will not delay our reading more than a second, and we may be doing great good by holding Jesus and that man together in prayer, even for one second. When this becomes a habit, we shall spread countless thousands of secret blessings over the world. At last we shall reach a point where only sleep itself interrupts the day full of prayer --sleep, prayer's sunset; awakening, prayer's new sunrise. Then we shall see answers coming in ever-increasing wonder."

Are you thinking that Dr. Laubach's plan or prayers are too simple? Then may I tell you that Dr. Laubach worships God with a well-developed mind as well as heart and soul. He has an A. B. from Princeton, an A. M. from Columbia, and can add other letters to his name, D. D., and Ph. D. Read his latest book and you



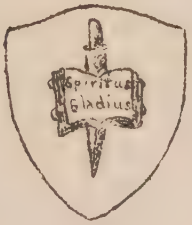
will discover he includes in his plan physiology, psychology, radio and radar. His chapter "How Prayer Helps God" links the largest and best in science with prayer.

Pray not only while reading the newspaper but pray while you are walking. Dr. Laubach suggests a walking prayer: "Lord, use my prayer -- to help these people I am passing -- to look up to Thee -- to be hungry for Thy voice -- to long to do Thy will" -- and Dr. Laubach promises, "You will be strengthening your soul, just as victims of infantile paralysis strengthen their weak muscles." The spiritual exercise will not tire you. Dr. Laubach explains, "Far from making you tired, this prayer for others is the finest tonic I know. When you are utterly tired from work or study, walk out into the street and flash prayers at people. Your nerves will tingle with the inflow from heaven. Prayer is twice blest, it blesses him that gives and him that receives."

Or pray while you are riding in a bus or car. Dr. Laubach shares his method. "Fancy our spirits walking over to others and touching them on the shoulder, making some such speech as this: 'Christ is in this car. He walks down the aisle to you-and-you -- and you. He is saying, I see in you hidden powers and greater usefulness, personality, happiness, friendship. These beautiful qualities are still in the bud; I will unfold them if you will say yes. I will make a wonderful person of you, a blessing to all the world.'" Dr. Laubach assures us the subconscious minds of people appear eager to hear about Christ's wonderful plans for them. And Dr. Laubach urges that we never reprove in our prayers for Jesus' prayers were all positive.

Pray flash prayers at the sick. There is wonderful healing power in a mass attack of prayer.

What are the rewards to the individual pray-ers? There is the thrill of being an explorer in the realm of the spirit. And there is transformation, too, for thoughts grow wider and higher, selfishness melts away, and one becomes Christ-like. One blesses mankind.



ENLISTMENT

Stephen Sandwell

-- from "Blueprint", Evangel of Love
... published in the interest of
the Church of all Nations on the
freewill offering basis
(address BCM BLUEPRINT, W.C.1, England)

In the Editorial of the March, 1946, Blueprint, it is claimed that a 'Spiritual Renaissance is due upon the earth." This issue of the Evangel of Love is dedicated to "All who in these days are entering the fight for God" and the remarks in the Editorial together with those in the Editor's stirring article "Enlistment" are charged with fire and the clear call to the colours -- appealing to sons of God to give up the age-long war of arms and do battle with the enemy inside instead. Every bit of these articles in Blueprint is worth reading and we would like to reprint them here. But we take the liberty of condensing part of them for the benefit of our readers in connection with this Department. The keynote is identical with that of the "Army of Harmonized Humanity". It is truly the "Army of the Lord" that will save the world. We recommend to our readers that they might well write -- write directly to this publication and receive the issue mentioned -- address above.

Quoting from the Editor's letter: "Revival from Heaven is the only hope for humanity. The clear choice before the world is -- change or decay. Ruined cities and broken homes prove that man can no longer lust and last. Folk everywhere are realizing this. They are beginning to wage war on another front. Never before

this hour has there come such a challenge of God-given opportunity for the rebirth of the world, and its salvation. I would that all devotees who read these words would listen carefully within their souls for the Spirit's response, and there in the Upper Room and Temple of Christ would offer themselves unflinchingly and unreservedly for the fulfilment of His Plan and the transformation of His World. In my heart I pray that this may be. The drums of peace are calling men to the colours throughout the world."

The strong statements within the article, "Enlistment" should be burned into the hearts of men and women throughout the Kingdom. THE WAR IS HALF OVER. Peace has come, but not goodwill among men. The war to end war must yet be fought and won in the hearts of men and nations. We cannot keep peace at any price without love at all costs. The victory has been bought with blood and belongs to God. Peace is a holy thing. War is man's mistake. The choice is before us. What are we going to do with the victory?

THE TIME HAS COME FOR A NEW ENLISTMENT. The Church is going to war. But nobody is being drafted. There can be no such thing as compulsory Christianity. God never conscripts. He waits for volunteers. In his army there is a place for all true patriots who wish to bring their country under Christ control. There is no age limit, means test or colour bar. Yet training is essential. EVERY CHURCH SHOULD HAVE ITS SPIRITUAL BATTLE SCHOOL. Already teams of two or three, dozens and half-dozens of us are meeting regularly in many places to train for God's own spiritual advance. The world is enemy-occupied territory. This is the RESISTANCE MOVEMENT. Ours is a war of liberation. Christ died to set men free. Have we let Him deal with the enemy in ourselves? Are we ready to risk everything to release other prisoners from enemy hands? Have we found in Christianity something for which we are prepared to die? DO WE WANT OUR COUNTRY TO BE AS VISIBLY CHRISTIAN AS GERMANY WAS VISIBLY NAZI? Do we realize that religion with a Cross is the only reply to religion with a double cross? The victory of our arms has not conquered the enemy's ideas. We should sustain with all our strength the faith they feared and hoped to destroy.

THE ANSWER to BURNING CHURCHES IS THE CHURCH AFLAME. And that will come when enough of us care enough to abandon our spiritual neutrality, to raise the warrior-shout and to march with God upon His invasion of the world. Men will always fight for the highest that they know. The highest this generation knows is Christianity. It is the only faith which can outmatch and outmarch the "isms." Says President Harry Truman: "The time is ripe for an appeal, not to self-interest, but to the hunger for great living that lies deep in every man. What we really want is not a promise of getting something for nothing, but a chance to give everything for something great."

CHRISTIANITY IS ESSENTIALLY A WARFARE. The Church is not a fort to be protected, but a force to be mobilized. Our job is to make the soldier's job impossible. WAGING PEACE is more difficult than waging war, because fewer people recognize the hidden dangers. Where are the heroes of peace? Many believe a great spiritual awakening is imminent. Everywhere God is bringing us together in teams to burn out bitterness and hatred, paganism and crooked politics, selfish homes and dishonest business. THIS IS THE CHURCH'S UNDERGROUND MOVEMENT. Think what it can mean -- a million, five millions meeting in small teams once a week preparing a great spiritual offensive for DV Day when God's will shall be done. WE CAN ESTABLISH THE BEACH-HEADS OF A NEW WORLD IF WE UNITE TO FIGHT. Together it can happen.

THE FIGHTING FRONT runs through every home, every school, every factory, every farm. GOD HAS HIS SOLDIERS EVERYWHERE. They try so to live that their behaviour will act as a blitz on others' unbelief. There are no reserves in this army, no secrets, no letting down. Everyone is ready to do twice as much and to go twice as far as the next fellow. Nothing is too bad to be incurable; nothing too good to be hoped for; nothing too high to be attempted.

Remember that the war of arms was won because the price was paid. We were a nation trained. The fight for peace demands that we shall be spiritually fit. AN AI ARMY CANNOT BE FORMED FROM C3 MEN . There can be no discipleship without discipline. And it must be the discipline of the camp and not of the sitting room. Christianity is a fighting faith. And the Church IS a fighting force, MILITANT here on earth.

Enlistment in God's own expeditionary force begins with the surrender of self and the acceptance of His commission for the duration of our lives. Again, today, as on that hillside of old, CHRIST IS FORMING AN ARMY. There he recruited twelve who had within them the power of a mighty victory. Only one was defeated. He exposed himself to the enemy's fire of temptation, indecision and indulgence. The others lived like men of destiny. They met the challenge of working together, as a team. So must we. God will entrust us, as He did them, with as much responsibility as we are prepared to accept. And He will bring us, as He brought them, to the Cross, and leave us no illusions as to the price we must pay for a new world. He doesn't give medals — He gives crosses and crowns.

This is the fight for the reign of GOD'S LOVE on earth. And it is a war waged with the world's strongest weapon -- LOVE. CHRISTIANS SHOULD NOT LIVE IN COMPARTMENTS. Can you be a soldier without belonging to the army? Come together for combined operations, for fellowship with the Captain of our Salvation, to pray and to plan, to study spiritual strategy, to use the whole armour of God, to endure hardness, to be strong and do exploits. It's all in the Book of King's Regulation. Look it up. Most important of all, let's go to God each day for marching orders and then advance according to plan -- HIS PLAN. LOVE MUST CONQUER THE EARTH.

GOD NOT ONLY NEEDS OUR TOTAL ENLISTMENT, but our TOTAL INVESTMENT. This means pouring everything we have into the spiritual arsenal for conversion into spiritual energy. It is the most important savings campaign -- life saving. And the way to save is to GIVE. Are we enlisting and investing for God? Remember that He doesn't just want "backers". He wants "fronters." . . . everybody in the front line . . . putting their backs into it. REVIVAL MUST HAVE PRIORITY.

The challenge is to us. And we can all begin here. We can all send in our enlistment. We can all be war correspondents in this battle for peace. The letter post provides a direct line of communication between companies of the Church in action all along the line to the very loneliest outpost. Are we going to play our part in linking up this INTERNATIONAL NETWORK OF LIVE WIRES FOR GOD?

Are you content with your life as it is? Or do you hear the call to high adventure on God's new battlegrounds? We have a world to conquer for Christ. And it's a fight which all can win and none need lose. YOU can mean more to Christ and your country today than you can possibly realize. NOW is the acceptable time. God doesn't want us just INTERESTED. He wants us ENLISTED. Remembering those who have given so much. WILL YOU ANSWER THIS SUMMONS TO ENLIST? OR ARE YOU GOING TO REMAIN JUST ANOTHER NEUTRAL?

AN INVOCATION OR PRAYER

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.
From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.
From the centre where the Will of God is known
Let purpose guide the little wills of men --
The purpose which the Master knows and serves.
From the centre which we call the race of men
Let the Plan of Love and Light work out.
And may it seal the door where evil dwells.
Let Light and Love and Power restore the Plan on Earth.

— Men of Goodwill, 11 West 42nd St., N.Y.C.

God's Plan to Bring All Men and Nations Together in the "Church of Christ" . . . The Hope of the World --

Harmonized Prayer Activity

ARMY OF HARMONIZED HUMANITY

An Army of Pray-ers

An Army of Peacemakers

CHRISTIAN HARMONISTS

A Movement of the "Army of the Lord"

Sponsored by the Harmonization Fellowship

in cooperation with the Christian Fellowship of Prayer and harmonizing in a plan of unified prayer with all churches, organizations, centers, and disciples of the Christian World, with Jesus Christ, the only recognized leader and Commander-in-Chief.

Many spiritual leaders and writers have proposed the formation of an "Army of the Lord" and have visioned this as the mighty plan of the Lord to bring all men together and to break down the "middle partition between us" through Jesus Christ. It has been suggested by many that such an Army could defend and deliver our nation from all evil through making use of spiritual weapons far more potent than any so far devised in man's mechanical warfare.

The "Army of Harmonized Humanity", a plan which has been in operation among a few disciples of prayer during the past five years under the Harmonization Fellowship in cooperation with the Christian Fellowship of Prayer is now seeking to literally form such an army under a project being presented in a prayer-revival to all churches, organizations, centers and worshippers under Jesus Christ.

It is a conscious effort in co-ordination within the "Church of Christ" and incorporates a definite project of harmonized prayer activity. It follows after the goal in all true Christian Fellowship, which is to AGREE in the Mind of Christ, to stand fast in one spirit, and "finally, be ye all of ONE MIND, having compassion one of another". Through the formation of the prayer group it makes use of the great POWER IN PRAYER based upon the Principle of spiritual agreement. "If two of you shall agree on earth as touching anything they desire -- it shall be done!" and it is recognized that such agreement in spirit in the Name of Jesus Christ releases the Living Christ in our midst. "Where two or more are gathered in My Name, there am I in the midst of them."

WEAPONS OF GOD

Christ taught us that we are not fighting flesh and blood but "against principalities, against powers, against rulers of darkness of this world, against

spiritual wickedness in high places." — (Ephesians, vi. 12) While God is really the ONLY POWER and these forces have no real power within themselves, man has given them power and at present civilization is being torn by the vicious efforts to destroy the body of humanity. It is only through making use of the weapons of God, in active, unified, and spiritually potent movement in Prayer among the children of light that the Power of God may stem the tide of terror and destruction now sweeping the souls and affairs of men.

The organized activity of the "Army of Harmonized Humanity" is a program to carry out the mandates of the Master, a Plan of the Hierarchy for the sons of men to practice the Laws of Heaven in the Fellowship of Prayer and Love. It is an actual movement of the "Army of the Lord" to carry against the hosts of evil. It is an answer to the great call from Heaven for consecrated workers to consistently pray in a harmonized movement with all devotees of Righteousness and the pure Hosts of the Lord . . . and for warriors following Christ to muster their ranks and form a well-drilled, well-disciplined and well-officered Army to serve under the Great Law of Love and Brotherhood in Jesus Christ.

TRUE PRAYER IS THE MOST POTENT WEAPON THERE IS. The nation that is on the side of God through its use of harmonized prayer is truly victorious. God is their Defense and their Deliverance. "Dearly beloved, avenge not yourself, but rather give place unto wrath, for it is written, Vengeance is mine; I will repay, saith the Lord." — (Romans 12:19)

PRAYER GROUP PROJECT

The specific project of the "Army of Harmonized Humanity" is the prayer group movement, working upon a definite plan of co-ordination and expansion. Units of seven meet weekly under a coach. Larger assemblies of 70 form a prayer block under a prayer-officer, meeting monthly. In accordance with the plan to encourage rapid expansion individuals faithful in attendance may become coaches and train to become leaders and officers.

Each denominational group participating may have its own prayer groups under their own chosen leaders and using their selected literature and plan of meeting. Interdenominational groups or undenominational groups are organized under the Harmonization Fellowship in cooperation with the Christian Fellowship of Prayer. The Manual of Prayer published by the Christian Fellowship of Prayer, together with Harmonizers and harmonization literature may be used . . . or groups may select their own material, of course. But the plan of the prayer-group formation is the same and the vital idea is the "agreement in spirit" between the groups under their own leader, Jesus Christ.

The project of the Harmony Prayer Group is primarily to LOVE. The prayer is: "Open up my heart to God's LOVE, to the outpouring of Christ Spirit in our midst." The blessing is to LOVE each other as souls, the fulfillment of a great longing to help others and to pray for them in this Presence of Perfect Love. The practice is soul communion. Persons alive in the Mind of Christ, desirous of radiating His Light and Love from their hearts, come together in a time of consecration to pray for each other and to blend their thoughts, feelings and actions so that the one strain of God's love and perfect life will fuse them into one body of harmonious expression. To the extent that each individual permits his heart to be filled with the LOVE OF CHRIST . . . meaning the love of Jesus Christ, the Lord and Saviour and our Living Christ, as well as the love of Christ within his brothers and all within the Kingdom, will true harmonization take place. The effect is a concord, single minds united into ONE MIND IN CHRIST. Those who have entered such a fellowship of love and prayer have indeed been blessed. It is a rare and high experience. Only those who have surrendered themselves to its plan of brotherly love and practice of apostolic prayer could appreciate the supreme mystery of the Presence which has been felt and the benefits gained as a result. HARMONY WITH EACH OTHER AND WITH GOD IS THE GOAL OF THE PRAYER GROUP.

ENLISTMENT IN THE "ARMY OF HARMONIZED HUMANITY"

To enlist in the "Army of Harmonized Humanity" simply means you are registering and declaring your desire to unite in this plan with all brothers in Jesus Christ for active harmonization in prayer. It is understood this registration does not mean any affiliation with outer organization, person, or ministry, and in no way carries any obligation except in a moral and spiritual sense of devotion to Jesus Christ and the cause of Harmonization in the body of Humanity. One does not "join" anything in this registration but simply makes known his position as a prayer disciple for Christ and his agreement to enter into active harmonized prayer with others for the sake of Christ and Universal Good.

This enlistment is requested of devotees of Christ among all church denominations, centers, groups, and disciples, and each one may decide with which group he is called to closely harmonize in prayer activity in accordance with the guidance of the spirit within. The counsel is to remain loyal to one's present affiliations of a religious nature and those who have not been active in the church or in religious fellowship are encouraged to do so -- "to return to the Church" and take up an active part in God's Church whatever denomination or outer form it may be so long as Jesus Christ is recognized as its Head.

NOW IS THE TIME WE NEED PRAYER AND ACTION IN HARMONIZATION. Christ needs us now more than ever to BE UNITED, TO BE SELFLESS, to really SERVE the cause in order that the Light may be brought forth that will save the world from its threatened calamities and prophetically possible wars and horrors untold.

NOW IS THE TIME TO REGISTER IN THE "ARMY OF HARMONIZED HUMANITY". Please take your position with us NOW! Let us commune in the Fellowship of Jesus Christ and walk in His Light! Let us march arm in arm in His Army of Harmonized Humanity! We invite YOU to register with this world movement in harmonization today!

CORDON OF PRAYER . . . "each one PRAY for one"

Those who desire to serve the Healing Christ and who believe they belong in His Ministry on earth by virtue of their love and consecration to Christ may undertake to act as intercession by accepting spiritual responsibility to pray for another in the CORDON OF PRAYER of the Ministry of "The Healing Christ". The group formation of units and prayer blocks with corresponding prayer officers is used in the Cordon of Prayer, also. It is a lay movement and everyone is invited to harmonize with the division of Harmonization Fellowship and be assigned a name for their prayer and it is also suggested that individual leaders of prayer start their own Cordon of Prayer after a similar pattern and plan.

IN THE CHURCH

The plan of small prayer groups and the Cordon of Prayer -- "each one PRAY for one" -- is being suggested for prayer revival and Christian Fellowship as a practical project for each church to undertake. Your Pastor wants PRAYER in his church. It is the most important project any church can undertake. He also wants true spiritual fellowship among his worshippers. Each church may use its own literature and ways of conducting prayer. Leaders from among the worshippers within the church are the coaches in the denominational groups. We encourage ministers and members of churches to start such groups within their churches. You may serve a wonderful purpose by going to your own pastor and talking with him about this. Our plea is, do something about it NOW. Get at least a few others to meet with you in regular prayer group meetings. The idea is -- "gather together in His Name", and Jesus Christ is in your midst. This plan is not under any organization. It is under Jesus Christ and prayer groups may be conducted at any time or anywhere, or under any plan. However, the plan as outlined and practiced in the division

of groups and its proposed expansion has real genius and spiritual worth, and we suggest that it be tried and put into operation by those inspired to do so.

"CHRISTIAN HARMONISTS"

Please check below if you wish to be registered with the general "Army of Harmonized Humanity" in cooperation with the Division of Harmonization Fellowship and Christian Fellowship of Prayer, either for general prayer programs or for participation in the Cordon of Prayer of the "Ministry of the Healing Christ". All who register will receive a ticket from General Headquarters and will be placed on the mailing list for news and harmonization material. Registration does not necessarily bring specialized literature or periodicals unless especially designated.

REGISTRATION
in the
"ARMY OF HARMONIZED HUMANITY"

I wish to register in the "Army of Harmonized Humanity" and to unite in prayer and brotherly love with others under Jesus Christ, our only recognized Leader and Commander-in-Chief.

NAME _____ DATE _____

ADDRESS _____ _____

(Please sign and mail to P. O. Box 1311, Portland 7, Oregon)

Please Check one or all of the plans below

PLAN OF ACTIVITY IN PRAYER FOR THE "PRIVATES" IN THE "ARMY OF HARMONIZED HUMANITY"

I. CORDON OF PRAYER -- "each one PRAY for one" -- I will accept a name for my individual spiritual responsibility in prayer. (___)

II. (A) HARMONY PRAYER GROUP -- I would like to be in the FELLOWSHIP GROUP . . . . (interdenominational and undenominational group) and to participate in the plan of harmonized prayer groups of the "Army of Harmonized Humanity". (___)

II (B) PRAYER GROUP -- I would like to be in a Prayer Group in my own church or center. (State here if you already belong to one. (____)
The name of the church or center where I usually worship is:
_____ Name of Minister _____

III GENERAL PRAYER WORK -- I wish to harmonize with all groups in the Fellowship and to pray with others and to participate freely in the spirit of Harmonization as I am guided from my own soul. (____)

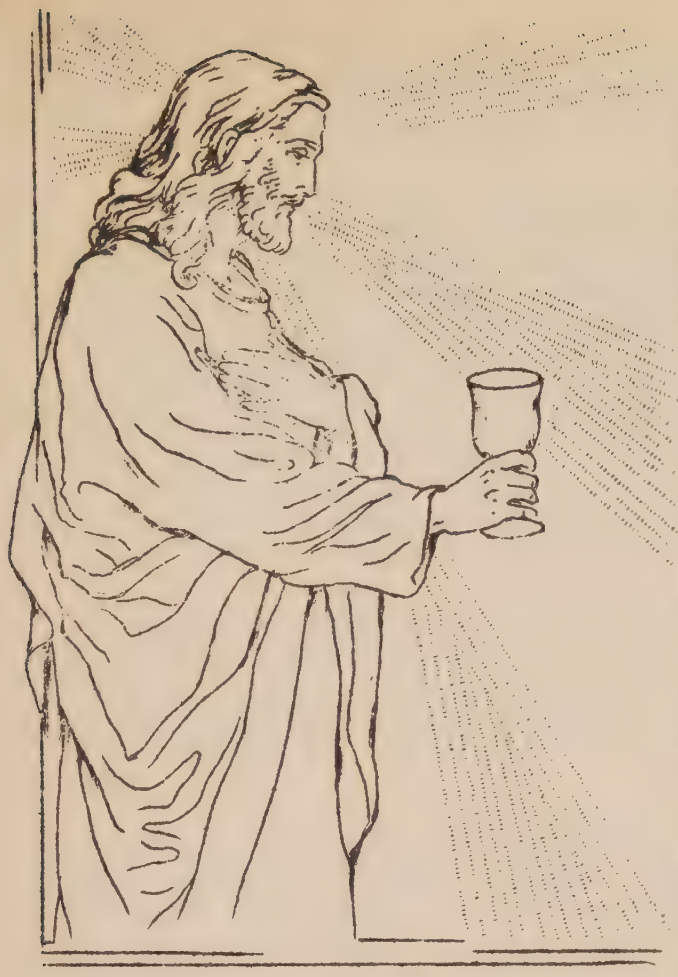
HEALING REQUEST of the Ministry of "The Healing Christ"

I wish to apply for prayers for Myself ( ) for my _____ (relationship)

Name of person to be prayed for is: (full name) _____

Condition for which help in prayer is asked: _____

(Healing requests are confidential -- only first names are assigned the Prayer Disciples of the Cordon of Prayer--a lay movement and a free gift of Christ. There is no fee and no gifts are accepted for healing.)



"THE LIVING CHRIST" IN HIS CHURCH

Through the atonement of Jesus Christ -- where He took on each of us in His at-one-ment with us and our burdens, sins and sorrows -- and through our own offering of self as atonement that we might act as intercession for others in at-one-ment with them and with our Lord, Jesus Christ, we partake of the Holy Communion -- we observe the sacrament of the New Testament and "eat of his flesh and drink of his blood". Only in this way can we have the "Living Christ" in our midst and become a part of Him and He of us.

May the Church enter into such a fellowship of holy communion that it may drink the "wine of spirit" and eat of this Holy "Bread". Every disciple has access to it and every Minister can call for the ministration of the Holy Spirit. But not every Minister has the power to baptize of the Holy Ghost. It takes preparation. It takes "fasting", an emptiness of self. But it is the source of life within the Church and for its every member. Nothing has power outside of its Living experience.

Let "The Living Christ" come into His Church. This has been preached from many a pulpit. It has been the frequent prayer and expressed wish of my own pastor. He has said in words that were charged with fire: "Unless the Living Christ come into the Church" -- woe be unto the Church and to the world. Such prayers cannot be uttered but that there will be an answer to them. One has to be "either a fool or a Saint" to pray this type of prayer -- "Lord, let us die to self and let Jesus Christ possess us". I have heard my pastor pray such a prayer for himself and for his church. Other pastors have prayed it. It will be answered. The Lord has spoken. We are in the days when such prayers must be answered. It will mean "dying to self", referring to the individual in the church and to the Church as a whole. It will mean the death of ego, that enemy within the camp of the Lord. The pastor cannot save his sheep through preaching alone. The Church cannot save its members as a power of itself. Only "The Living Christ" can do this thing and this can take place only as that which is opposed to Christ is emptied and the vessel prepared to contain only the Holy Spirit which is already overshadowing the Children of God. And this elimination of self is not an easy process for all concerned. Before this purging takes place, there will be much travail and pain in the death of the old and the birth of the new. But it is the only way. Let "The Living Christ" come into His Church.

We invite Jesus Christ to come into His Church today. Suppose that this were a fact and He tried to enter His Church of our present day. He would have to choose a denomination, then a certain church and minister with whom he wishes most to have fellowship. We wonder upon what grounds He would feel His choice could be made. As He loves all of His people, might He not have difficulty in making a choice? And then would He not be likely to be crucified today as before when He was on earth? The same forces and elements that crucified our Lord are in the world and are in the Church today. Can one who represents the Living Christ enter His Church without being crucified today? Jealousy, egotism, narrowness,

selfishness, fear, personality differences and the evils of sophistication, ambition and pride -- would they let Jesus Christ come into the church and remain there to rule? Would these elements be easily dismissed to step aside in the Love and Radiance of the Living Christ?

If Jesus Christ were on earth today as a Personality, we wonder if He would be recognized and accepted. Would not His entrance of dazzling light and genuine authority as the Son of God be likely to throw the members into a fit of suspicion and fear? Would they be able to understand that "Mystic Presence" emanating from Him? Would they know if it was of God, or perhaps be suspicious that it might be from the "Devil"? for so they judged Jesus, it is to be remembered. How many are trained to function in such a light that they could respond without trembling or resistance? How many could walk in such a light? How many in the Church would respond to His plea to love one another and would they take him into their fellowship with such a love that He would feel at-one-ment with each of His worshippers and so that He might show them how much He loved them? How many would be prepared to pray and to worship "in spirit and in truth" as He told his disciples to do?

My goal for myself and for my Church is to so pray and live that we would feel prepared for Jesus Christ to enter -- that we could safely say our Church, at least our part in it, could not crucify Jesus Christ no matter in what guise he might come. We would then train ourselves to LOVE -- to be KIND -- and to PUT ON THE CHRIST OURSELVES so that we could respond to the Christ in another and only to Christ.

The Church is being challenged today. The numerical growth of the church is rapidly becoming a greater challenge. What kind of a program is it offering these spiritually hungry people who are crowding inside their doors? The time has come when this must be answered. And preaching is not enough. Social gatherings are not enough. The building of larger chapels is not the answer. There is but one answer. It is only through PRAYER and true "worship in spirit and in truth" -- it is only through LOVE-PRAYER -- "rebirth" in Jesus Christ that we practice that which will bring "The Living Christ" into our midst. It is not the personality of the preacher that is the power or the source, but it is the HOLY SPIRIT . . . . He is the teacher. It is the power of unified prayer, the effect of leaven felt in the small prayer group, the genuine devotion and love of Christ wherein lies the answer and the Light that will attract the Living Christ.

THE POWER OF UNIFIED PRAYER . . . the effect of holy leaven . . . the baptism of the Holy Spirit . . . this is experienced in the small prayer group. Souls united in the love of God and in spiritual agreement meet in the Presence of "The Living Christ" to pray one for another and to establish the Truth of the Almighty God in their midst. Through agreeing with others in prayer and love of Jesus Christ, we become fused together as one in the "Mind of Jesus Christ". We know "transfusion", a process similar to blood transfusion when that something -- that "power from on high" fills our veins and lo and behold! the "Holy Bridegroom" comes upon us. We feel the "Bread from Heaven" in our midst. This is the "meat" of which Jesus spoke and which cannot be digested by the "babes in Christ". And for those who have never felt the Mystic Presence or Holy Bread, we can find no description nor words to make them understand. They must come into the state of spiritual maturity that will enable them to digest the "meat" . . . . as Paul told the Corinthians: "I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." -- I Cor., 3:1-2.

This is the type of PRAYER we want to see come into the Church. The prayer-group movement will sweep the world. As we cultivate fellowship in small groups and we learn to practice harmony at home, we can radiate that which will bring peace abroad. The call is to have an "Army of the Lord" -- prayer disciples who will be trained to be warriors in the use of the Lord's weapons of prayer and love, and organized in unified worship in the spirit of Jesus Christ that they will call

upon the defense and deliverance of the Lord to bring security, peace and salvation upon the earth. But the fact is, that the prayer-group movement started OUTSIDE OF THE CHURCH. Thousands of persons are meeting in little teams of three to a dozen throughout the world in the spirit of "agreement in the Mind of Jesus Christ", feasting upon the "Bread of Life" and radiating the Light of the Living Christ in their midst out into the world. They met during the war and prayed for man's salvation, for the protection of loved ones in the service, for the overthrow of evil. Their power in prayer cannot be overestimated. We doubt if we might have come through victoriously in any measure and had this breathing spell from the horrors of active war except for the prayer work done by such prayer groups. But most of this has been done outside of the organized church. Groups were formed by spiritually minded persons. Among metaphysical students, those in the Truth Movement, individuals not associated with any organization but those who had studied into the esoteric side of Truth, and loving souls untrained yet consecrated and desiring to serve -- these persons here and there without organized plan have formed prayer groups. It is similar to the Movement of the 16th Century when groups called "Friends" met in unorganized but faithful attendance outside of the Order of the Church. They were persecuted by the Church but persisted and grew. Today the Movement from Heaven is leading men to find God in close fellowship through the small group worship. And again as in the 16th Century the movement on the whole is taking place outside of the church so far although not actively persecuted as of old, for which we can be thankful. This prayer group movement is interdenominational, interracial, without creed or form. Its one basis is "agreement in prayer", and the practice of the Fellowship in Jesus Christ. Those who are called to enter are entirely selfless for there is no selfish purpose back of the meeting. It is for LOVE AND PRAYER IN JESUS CHRIST and to release the Light of His Body into His Church and into the world. And now the movement is spreading. It will spread. The prayer-group movement will fill all corners of the globe. There is no leader except Jesus Christ. The Holy Spirit is the Teacher. And the time will come when no "neighbor need to teach another" but all shall know him. (Hebrews 8:10-11)

But is this movement to continue entirely outside of the Church? Will the Church take it up and accept the challenge to adopt it as its project? Is it not strange that the Church has had every other kind of project except one, that of PRAYER? And it is a regrettable fact that today in countless churches throughout the land there is no attempt to hold any prayer meetings whatsoever.

Any Church who would undertake a prayer-group program and become prayer-filled would be filled in every constructive way -- filled with the Holy Spirit. And it would be to this Church that Jesus Christ would be most likely to come. Trained in the Presence -- trained to Love -- which is the key of the prayer group -- to this group Jesus would come where he would know he would be welcome and where he would know they would recognize Him and where He would not be crucified again.

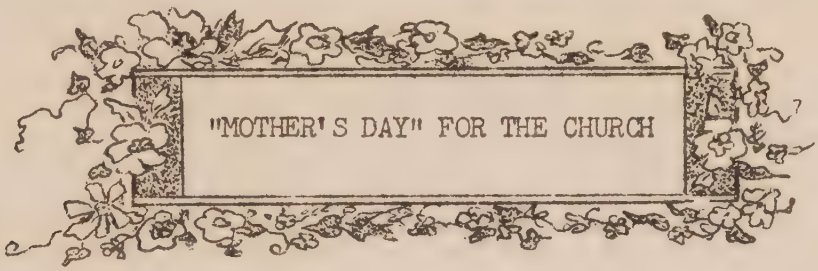
Now the call is for PRAYER-GROUP LEADERS. We need ministers of courage and daring in the Spirit of "The Living Christ" to lead their people in a project of prayer.

There is a call for Christs -- Saints and Men of God to enter the Church and help to revive it with prayer -- to transfuse it with the Living Presence. They may have to be prepared to take up the cross and to be crucified for Christ's sake. In the history of the Church it has been Saints who have revolutionized it. Even though they saw the errors of the Church and dared to reprimand it for its dearth of real spirituality and for its false practices and corruption, these Saints have loved the Church and continued to serve it even unto their own martyrship. Any Church filled with ego, selfishness, or under control of the money-changers would not want any such person in their midst. For the man or woman who represents a Saint or Christ will not compromise, cannot be frightened, and will be a challenge to the pastor and to everyone in the church. Every soul who is determined to practice Jesus Christ within the Church is such a challenge for that matter, and if enough of such souls who are already in the Church or those who would be willing to enter it would invade its enemies, using the weapons of Christ and turning LOVE

and PRAYER in such measure upon them and upon the whole Church, surely these would bring about a Revival and revolutionary change today.

If Jesus Christ or His emissaries took active part in His Church, prayer would be practiced at every turn. It would be a challenge to the Minister and the workers to overcome every bit of inharmony in their midst and to have to meet all situations with love and prayer as the Master taught and which the Church would have to represent. Jesus told the church to "pray ye one for another" -- "love your neighbor as yourself". Paul asked the Churches if they knew the Holy Ghost which was the gift Jesus Christ told them to cultivate. And many replied, What is the Holy Ghost? He told them to be "born again", to love your enemies, and to strive for sanctification above all else.

And so we call upon trained ones and selfless souls -- Saints of God to help Christ prepare His Church to accept Him -- we need Emissaries of Jesus Christ who will lay down their lives if necessary as John the Baptist was willing to do-- to go before Him, to invade His Church with LOVE, LIGHT and the HOLY PRESENCE. We need men of God within the Church -- courageous, daring ministers of prayer, who will glorify Jesus Christ — who will help to bring the people into the "Ark", the Body of Jesus Christ -- the Temple not built with hands -- and give them the "food" that is the saving Grace without which the Church has no power to save. Emissaries of Jesus Christ are on earth and the Holy Spirit itself beareth witness to warn the people that they must seek the ARK to be saved. The Holy Ark is the real Inner Church or Body of the Living Jesus Christ and herein we must abide. And this is a HOUSE OF WORSHIP. "My House is a House of PRAYER but ye have made it a den of thieves." To enter together into the HOUSE OF HARMONY AND PRAYER -- to abide in the Presence of "The Living Christ" -- here lies our salvation and the key to liberty, joy and permanent peace.



"Mother's Day" is a challenge to every person. It is an opportunity. How many have forgotten Mother to some extent, or taken her for granted? or perhaps even neglected her? and coming into the annual event of "Mother's Day" it brings remorse if such be the case and in others the realization that much that has been most precious in life has been lost. Others without a mother are reminded of their hunger for their "mother's food" -- her love which they cannot match elsewhere on earth.

"Mother's Day" may well be a challenge to the Church. The Mother of the Church is the Holy Spirit -- the Mother aspect of God -- the "Holy Ghost". It is Jesus Christ, the Son, Who is the real Church. It is His Body of Light, the Essence of Eternal Life, that is the "Temple not built with hands". His Body is filled with the Living Bread from the Mother-God. He said, "I Am the Bread of Life". It is the Mother-Love which poured through Him which brought Him into full stature -- as the Jesus Christ, our Lord and Master. And now it is that Love that must pour into the Child on earth called the Church, which represents the Son or Body of Jesus Christ, which is the only Power that can nourish and redeem and cause it to grow up in the image of its Head.

But we ask, has the child forgotten its mother? Is it drawing nourishment from the mother's breast? Is it partaking of the "bread from heaven" which the

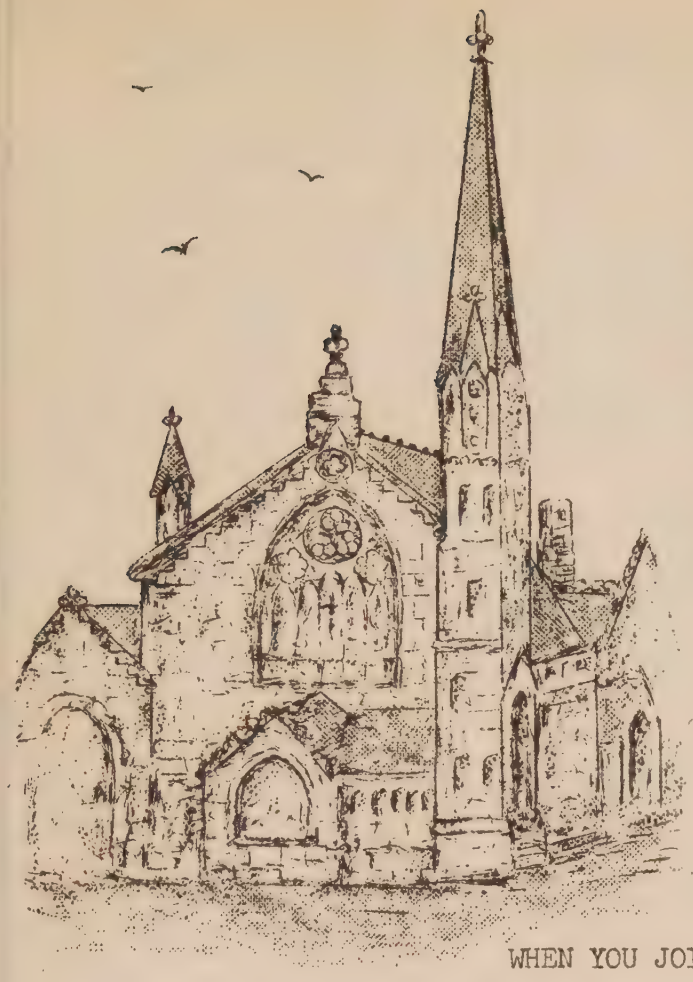
Master taught was not like that given the children in the wilderness who are now dead; but that it was that which would give Eternal Life. Only as the child, the Church, recognizes its Mother -- the "Holy Ghost" -- can it draw upon itself the baptism of the Holy Spirit, without which it has no life nor can it long survive through the tribulation of redemption upon us.

A mother loves her child even though it is homely, ailing, and a drag upon its parents. The mother offered her life and suffered travail in giving it birth. She now tries to feed it from her own milk of life. She would gladly give it her own blood if necessary to save it. But if the child is not strong enough to digest the richness of the milk from her own breast she patiently feeds it with a dropper from a prescribed formula she prays may save its life. And so it is with the Mother-Love of our God. The Mother Spirit hovers over her child, the Church. She sees it as it is, its puny and miserable body in comparison with the Divine Image it is intended to reflect, and she longs for it to grow up so that it might digest "meat", that it might glorify its founder and come to full stature as the Son of God. She sees that it is barely surviving on the formula that has been prescribed for it and upon which it has been living throughout the centuries. Through its dogma and creeds and prescribed forms which hold it to certain procedures and denominational attitudes She sees it feed its people the milk of Truth -- in fact, it has become "skimmed milk", or perhaps like condensed milk that has been so pasteurized or homogenized that it gives little strength to its consumer. What is needed is the CREAM. What the Church must have is the Milk from the Mother's breast.

The Bread from Heaven -- the Holy Bread -- Manna from Heaven -- that was promised by Jesus, the Master, that which would give Eternal Life -- is ours to use, to have, to digest. It belongs to the Church. It is the real element that should be used in the Eucharist, together with the "blood" of the Living Christ-- of which he told his disciples that they must eat in order to become a part of Him. Otherwise they can have no part in Him or He in them.

How is the Church going to get this Living Bread, to digest it? One answer and one only -- it is through the revival of PRAYER. "When two or three are gathered in My Name, there am I in the midst of them." When disciples have fellowship in intimate love for each other and their Master, Jesus Christ, their minds fuse in His Mind, their hearts blend in His, and their bodies are charged with the quickening force of Divine Presence. If they come together in perfect agreement they are then transfused with the "blood" of Christ. They are filled with the Holy Light. The Bridegroom from Heaven comes down to unite with the bride, which is the Church and Pentecost prevails. There is "one baptism, one church," and men are united in brotherly love. There is but ONE MAN. As men experience Pentecost and the Church is filled with the "Power from on high", there will be re-birth. The Holy Mother-God will pour out new life from her Spirit; Her milk will flow from Her Center of Divine Love, and Her child will be revived. It will live, but not only live, it will be a NEW CREATURE. And the Light of Jesus Christ will triumph in His Body. For it is His Body that is the real Church, yes, even the Body of Jesus Christ. It is this Real Church that is to arise within the very midst of the outer form. This is the Church that is being nourished and will live. The ailing child that refuses to take nourishment will surely pass away. It will no longer be allowed to continue a meaningless existence. This is our only hope -- the hope of the Holy Spirit in our midst. We may expect Pentecost; we must prepare for it. It is our only salvation.

The Mother-Spirit is trying now to enfold her child with Love, to give it the Holy Bread, to pour through its veins the Mystic Presence of the Living Christ. In appalling awareness of the darkness that surrounds it, She tries to radiate the Light into its midst so that it might see into the Kingdom and partake of its inheritance. And the child, like the "prodigal son" has almost forgotten its parent. But in disgust, fear, and rapidly growing sense of its own weakness of itself, it is making a turn. It is coming into remembrance of its Source and Heavenly Home. We pray that there be a "Mother's Day" for the Church and that it will turn in full repentance and love, bringing a gift of itself and a call for forgiveness and for the downpouring of Spirit that will save and redeem its own.



WORSHIP

In this department of Harmony Digest various aspects of worship in the Christian Religion and different denominations are discussed with the view to making them clear to our readers. It is not the intention of the Editor to represent particular religions for the purpose of influencing anyone in their direction but to impersonally and fairly as well as sympathetically reveal their salient points for whatever help and enlightenment it may bring to souls who are seeking. It is also desired that this department may be a means of correcting intolerant attitudes which in large part are due to ignorance about the other person's religious practice.

In our last volume this department was devoted to the Friend's Church (Quaker). In this issue the Editor has selected the Presbyterian Church, quoting from some of its literature upon the subject of what it means to be a Christian and why a Christian believer should join the Church.

WHEN YOU JOIN THE CHURCH

adapted and condensed from a booklet by Cleland B. McAfee, issued as a part of the Adult Program of Christian Education by the Board of Christian Education of the Presbyterian Church in the United States of America . . . . . intended for those who are facing the question of their relationship to the Church.

-- reprinted with the permission of the Board of Christian Education of the Presbyterian Church.

A Christian is a person who accepts, believes in, and follows Jesus Christ. In following Christ men learn more and more about him.

The most widely distributed religion in the world, claiming most adherents, touching most lives and dealing with most life situations, is the Christian religion. The Church is its characteristic institution, the organization in which Christian believers are united for the sake of being better Christians and for better service of the world in the name of Christ. The visible Church consists of all those throughout the world who profess the Christian religion, together with their children.

In this large, broad sense the Church goes back to Christ. The Church was sure to grow out of such a religion as he taught. He called each of his followers to come after him. He taught them that they are all brethren and must work and serve together. For this social side, but also for the personal side, of the Christian faith, the Church came into being. All normal Christian faith leads to brotherhood in some form. The Church is the way in which that brotherhood is expressed.

The Church has three main purposes. First, it develops believers in the knowledge and spirit of Christ. They meet for worship and fellowship around the great

Christian truths, and to these truths the Church bears constant witness. It also extends the knowledge of Christ to other men so that they become believers, and it brings the Kingdom of God to expression in the world. The Church does not exist chiefly for its members but equally for the world around.

Why should a Christian Believer Join the Church?

Since the Christian Church is the organization of Christian believers it seems clear that the duty of joining it cannot be urged on any others than believers. But, since the Church is the agency through which the purpose of Christ for the world is most fully executed, it seems equally clear that all such believers may be urged to join it. There are often reasons why a believer should join one particular Church rather than another, but the essential thing is to become part of the total Church of Christ. Any evangelical Church offers opportunity to express and develop the Christian life.

Five reasons for joining the Church apply to all Christian believers:

1. It is one of the best ways to do the will of Christ. Jesus expected his disciples to confess him before men, to declare their allegiance to him, to take their places by his side in the presence of the world. In cases where the Church is unpopular there is the more reason for joining it, since it is under such conditions that Christ most needs supporters. There is no better way of letting men know that one is a Christian and hence a follower of Christ.

2. It is one of the best ways to witness to continuing Christian belief.

3. It is one of the best ways to be a consistent Christian. The Christian idea requires the development of a human brotherhood. Nowhere is that brotherhood better expressed than in the Church.

4. It is the very best way to give help to fellow Christians. There is no closer or more worthy friendship than can be formed within a Christian Church when the members yield themselves to the spirit of Christ and his call to fraternity.

5. It is the best way to take part in Christ's program in the world. The Church cannot be finally judged by any of its present performances. It ought to be judged by what it could do, by the program it could carry out. Here are great tasks: making a world brotherhood, service for the neighborhood, bearing witness to the truth of Christ, helping needy people everywhere. What organization or institution could do such things more certainly than a loyal Church? The Church is really attempting more things in behalf of humanity than unbelievers would credit. No man can help the world so widely through any other agency as he can through the Church.

WHAT IS THE PRESBYTERIAN CHURCH?

Presbyterians form one of the major Church groups in America. The Presbyterian Church, which derives its name from the Greek word meaning elder, finds its governing power in elders or "presbyters". The unit of authority is the "presbytery", and the name Presbyterian does not describe the creed or practice of the Church, but merely its form of government. This government is republican or representative, standing midway between congregational and episcopal forms.

The Presbyterian Church recognizes the other Churches as part of the Church of Christ. It is not a "sect" -- a part cut off from the others — but a "denomination" -- that part of the total Christian Church denominated or named Presbyterian. Hence this Church dismisses members readily to other Churches and receives them gladly from others. It welcomes Christian believers of all denominations to all its services and practices, inviting them to the sacrament of the Lord's Supper on equal terms with its own members and joining in any general celebration of the sacrament.

What is required in joining the Presbyterian Church?

The Presbyterian Church is merely part of the universal Church. The invitation to Presbyterian membership is extended to all Christian believers, whether or

not they accept or even know the distinctions which mark this Church among other Christian Churches. There is no creed offered to new members of the Presbyterian Church and the one requirement is that a candidate shall truly accept Christ as his Saviour and Master. Anybody who can be a Christian can be a Presbyterian. The Church door is as wide as the door to Christ himself. The Presbyterian Church does not lay down rules of conduct, the only requirements being those that cover the Christian life itself.

The principal duty at all times is to live the Christian life in all relationships. This involves keeping a right personal relation to Christ and also practicing the Christian way of living. Each Christian can discover the way by which Christ becomes real in his own life. Such suggestions as the following may be helpful:

1. Making Christ a constant standard. Nothing keeps personal religion alive more certainly than the habit of applying the standards of Christ to all of life, not morbidly but gladly, knowing that he is concerned with all that concerns any of his followers.

2. Maintaining the Christian habits . . . doing the things that Christians do.
(a) No book takes the place of the Bible as an inspiration to Christian living.
(b) No believer can prosper without PRAYER, finding his own way of practicing it.
(c) Believers cannot grow without frequenting the place of worship -- "not forsaking our own assembling together" -- fellowship with other believers.

3. Keeping some form of distinctive Christian service.

4. Trusting God in every experience. This results in the deepening of the spiritual life and the strengthening of one's relation to Christ.

A Christian learns to be a better Christian by being the best Christian he can be day by day. This involves constant opposition to anything unworthy to oneself -- bad habits, hasty temper, unworthy speech, bad spirit toward others, narrowness, self-importance. It involves a steady effort to bring the principles and spirit of Jesus to bear on the world's needs. Christian believers are to keep the Kingdom of God clearly in mind and to do anything that sets it forward. Thus they help to overthrow the evils that injure men.

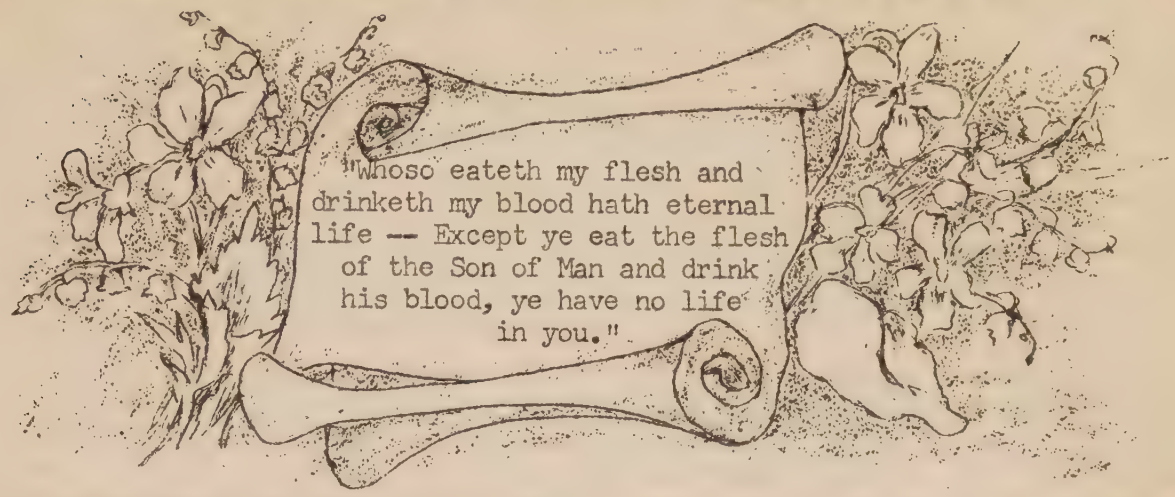
The Christian way of living involves an intelligent courage, a persistent refusal to be discouraged regarding either oneself or the Christian program. No worthy Christian ideal can ever be easy to attain. The work that Jesus started was left for his disciples to carry on. Believers of today carry it forward and then hand it on to their successors. Anyone can practice the Christian life in some degree; courageous, hopeful people can do it best.

A Christian believer ought to be fully assured that the Christian way is the successful way of living in the sight of God. It carries no guarantee of financial or social success. But it is sure to help in winning the victory for God's program in the world. Also it leads on to that personal victory which the Bible calls becoming like Christ himself. A Christian ought to live his life and do his work with entire confidence, trusting himself to God who will never forsake him, no matter what comes in his life.

Among the statements of BELIEF adopted by the General Assembly of the Presbyterian Church, are the following:

We believe in the everliving GOD, who is a Spirit and the Father of our spirits. We worship Him, Father, Son, and Holy Spirit, three persons in one Godhead, one in substance and equal in power and glory. . . We believe in and confess the LORD JESUS CHRIST, the only Mediator between God and man. . . We believe in the HOLY SPIRIT, the Lord and Giver of Life, who moves everywhere upon the hearts of men . . . and that He abides with the Church, dwelling in every believer as the spirit of truth, of holiness, and of comfort . . . We believe that the Holy Spirit only is the author and source of the NEW BIRTH; we rejoice in the NEW LIFE, wherein He is given unto us as the seal of sonship in Christ, and keeps loving fellowship with us, helps us in our infirmities, purges us from our faults, and ever continues His transforming work in us until we are perfected in the likeness of Christ, in the glory of the life to come.

"THE HEALING CHRIST"


"Whoso eateth my flesh and drinketh my blood hath eternal life -- Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you."

"I AM THE BREAD OF LIFE." Jesus Christ, Himself, the Living Body of Christ is being given to his disciples today. "I am the vine, ye are the branches." We are a part of Him. Without His Life in our veins, without His Food to nourish us, we would have no Life in us.

The real gift which Jesus Christ brought to us and is now and eternally offering to the world is HIS LIFE, this Holy Bread. That is the "manna from heaven". If we participate in true communion and "drink of his blood, and eat of his body", we enter into Him and He into us. Then we indeed are a part of Him. This is the sacrament of the New Testament.

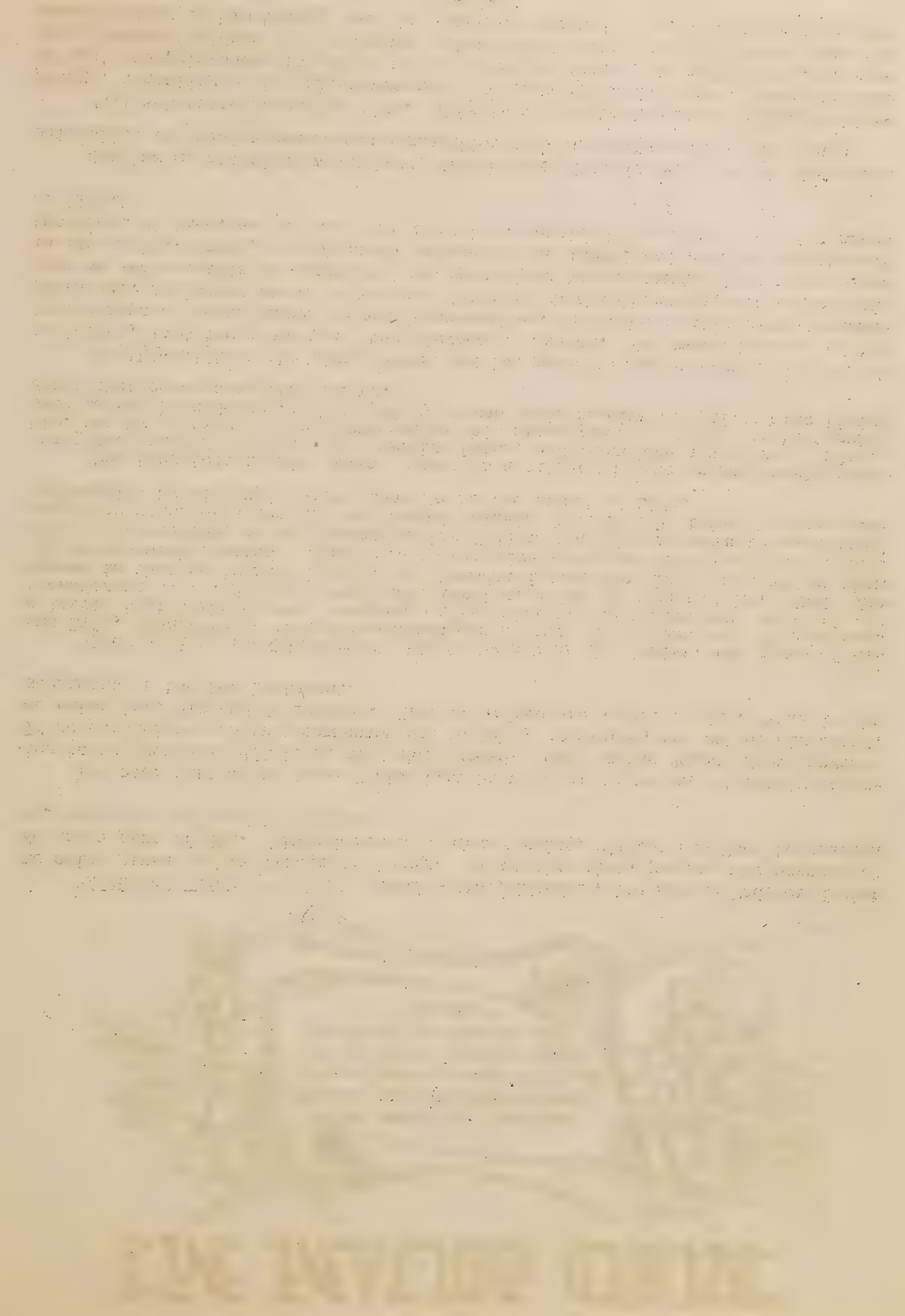
"The way into the Kingdom of Life is by way of the Christ, who gives of his own Life, transferring to our consciousness a spark of his own, and this becomes a leaven that works unseen, carrying on its divinely appointed work until all is transformed. . . . No man cometh unto the Father but by means of Me. Why? The reason is that He is Life Itself, the Creative Logos, who always was, and by whom all things were created. Since his is Creative Being and He brought all things into manifestation, it must necessarily follow that He alone is the source of supply by means of which Life may be maintained. This fact He tried to make known to humanity by his explanation that He is the bread of Life.

"Man therefore in his natural state as a citizen in the present world order has gotten out of contact with Creative Being, and therefore has no real life in him, but by perceiving and acknowledging his wrong point of view, and by turning back to the Life Source, and believing, he can again receive the gift of the Living Bread that comes down from Heaven.

"In this gift of the Living Bread and its power to impart eternal life to the recipient, lies the mystery of the Kingdom of Heaven. But what, because of the limitations of human knowledge and understanding, had to be a mystery two thousand years ago, no longer needs to be such, for through the discoveries of modern science we are now able to comprehend the mysterious transformation that takes place in the mental, moral, and physical nature of the individual when he partakes of the Bread of Life, and we are also able to understand how we may eat that Bread of Life."

Charles M. Stebbins in his book, "The Kingdom That Is Being Built" gives us a scientific yet easily understood explanation that is most valuable. We quote:

"All substance is radioactive. This is a quality of Divine Substance-Mind-Energy, a quality of the all-pervading Life essence of the Logos. When the door of man's consciousness is opened through love and faith, the radioactive, or radiant, Love-Life-Force of the Christ enters and begins building Itself into the inmost center of his being; and that seed of eternal life, thus planted in the



soul of human consciousness, attracts more and more of the substance of Divine Life by the process of radioactivity.

"But this radiant substance, which science recognizes as a form of energy, is conscious. Besides this, it is both Love and Wisdom by the law of its own nature. Therefore, as it increases and spreads from the center within, it transforms, just as the leaven transforms the flour, all that it contacts. The process goes on until this Bread of Life permeates the entire consciousness of the individual, together with his brain and his physical body.

"But it must be remembered that the Bread of Life that comes to us through this powerful though invisible process is not only Eternal Life, which must eventually convert our bodies into immortal substance, but it is also eternal Love and Wisdom. And this Love-Force manifests, emanates from the thought and conduct, and begins its work of transforming the man's environment; his relatives, his friends, his acquaintances, his business associates.

"It is therefore the privilege of man to raise his consciousness to a level where he can be one with the Father in Love, then one with Him in Wisdom, and finally one with Him in Power. The one thing essential is to be willing to do, and to strive to do, the Father's will, even as Christ came to do, not His own will, but the will of the Father who sent Him.

"To do the Father's will means to live the life of Love, of service, of self-sacrifice. Whoever does these things until his consciousness is purified of the mud stains of selfishness inherits both the wisdom and the power to heal the sick, to open the eyes of the blind, to restore hearing to the deaf, and to raise the dead. More than this, by the same sort of living he raises the cells of his body to a plane of such purity that they become incorruptible, immortal; and he will then be able to make himself invisible, as Jesus did, when occasion justifies or demands it.

"'I AM THE WAY' has more than one implication and more than one application. It means not only that the transmuting substance of Divine Love is the one thing in the universe that can cleanse the debased consciousness of humanity and can, by feeding it, gradually raise it to a plane where its rhythm is one with the Father, but it means also that the Christ in his earthly manifestation was an example for us to follow. The kind of life the Christ led is the kind we must lead. The things He did are to be the goal of our striving. The light and the peace and the joy that He created in the lives that He touched are the things that we are to leave behind us as evidences of our having passed along the way. LOVE is the secret, LOVE is the power, LOVE IS ALL." -- from "The Kingdom That Is Being Built", publishers, J. S. Cushing Company, Norwood, Mass.

THE MINISTRY OF "THE HEALING CHRIST"

There is an actual Ministry of "The Healing Christ" working in heaven and on earth under the direction of the Living Christ Jesus, our Lord, and the Eternal Great Physician, Who is the "Resurrection and the Life".

This is the rapidly-growing realization among many disciples on earth today, many looking directly to "The Healing Christ" for their transformation of body, mind and affairs. Also, many disciples are consciously acting as transmitters in this Ministry by offering themselves as divine intercession for others in prayer and Christ Love. In true com-union within the Fellowship of Jesus Christ, we take on the life and body of other communicants by joining with them in a mystical sense and praying to be used as a channel for the Life of Christ to lift them up. We actually offer our own life in Christ as the "bread" to be shared . . . as the "blood" to transfuse them with new life in Christ.

Selfless intercessory prayer is rarely applied and never among casual worshippers or communicants. But consecrated disciples are giving themselves more and more to this form of service for Christ's sake. All who consider themselves true disciples of Jesus Christ and who believe in "The Healing Christ" may act as channels for His Life and Word in healing and ministering unto others.

Everyone is invited to JOIN THE CORDON OF PRAYER of the Ministry of "The Healing Christ", to pray for others. Prayer requests are accepted. Write c/o Editor.

THE RESURRECTION

Proves Our

I M M O R T A L I T Y

by

Edgar White Burrill

-- reprinted by permission
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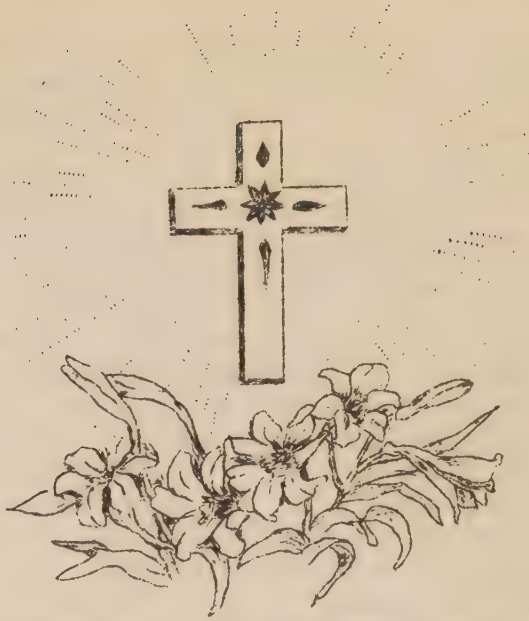
April, 1943
-- and also, as reprinted in "Mind
Digest", of September, 1945.



The resurrection of Jesus is commemorated joyfully throughout the Christian world because it proves love stronger than hate, life greater than death. It was the victory of a gentle man, so filled with power that His words will never die, so wise that His life of love will be a pattern for centuries to come.

But is the record of this event true? Can we accept it as authentic? And what does it mean to us?

By all the tests of evidence the record is true. We have the testimony of five witnesses, Matthew, Mark, Luke, John and Peter, and of another who was not present but who became the greatest advocate of all, the contemporary Paul. The account, though it differs a little in each instance, is circumstantial, authentic, accurate. It has those natural, human touches beyond the power of man's imagination to invent. It is proof sufficient that no more beautiful life was ever lived, and that what seemed a heroic death was really a glorious triumph of eternal life.

The record gives us other cases of those who had risen from the dead by means of spiritual understanding, whatever the modern psychologist may call the method: There was Lazarus, the widow of Nain's son, and Jairus' daughter. But only Jesus Himself voluntarily suffered death and then restored Himself to life. Of Lazarus, he said, "Our friend sleepeth. I go to waken him." He spoke similarly of Jairus' daughter. And with that customary care of His for appropriate conditions in healing. He demanded quietness for the process, sending out of the room all the sorrowing relatives, and requesting afterward that they bring food to complete the restoration. Of Lazarus, after Jesus had cried out with a loud voice, "Lazarus, come forth," He instructed the relative to "Loose him, and let him go." The man still needed human assistance to complete his liberty. But the demonstration in each case was only the culmination of his realization of the everlasting life. That was the motivating principle always.

But can the body really be raised from death? Well, we know that positive, creative thinking lightens the bodily cells in living human beings. When happy, you climb stairs easily; the body weight is lessened. When discouraged, downcast, you can hardly drag yourself upstairs. Change thought still more and you release more light, overcoming heaviness. Thus Jesus could walk on the water, and even Peter did so until he became fearful and his heaviness returned. Had his bodily cells really become light? Yes, literally; they had released some of their energy as actual radiance or luminosity, too. But what is the body, or any material substance, but light anyway? All matter is electrical energy. Even gravitation is a form of electricity, says Einstein. Hence if we insulate the body

from an electric current, as we do, we can insulate it from gravitational electricity, also. He did. The Transfiguration was a raising of vibration from the physical to the spiritual level, changing the corruptible to incorruptible.

Conscious of this, Jesus could put on His garment of light here, not needing to wait until forsaking the body. He could release transcending light on earth without dying in order to don the garment of light of the next phase. He understood the miracle of light without heat, of matter as insulated whirling fire, and therefore understood the secret of domination over the body pattern.

Can we do likewise? That is the promise . . . "The works that I do shall he do also; and greater works . . . because I go unto my Father." "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Such faith is creative substance. Such "creative ideation" still works miracles. It gives command over the body, as master of it. It heals the sick, reforms sinners, raises the dead. It knows all things are possible to God, if we "trust in the Lord with all thine heart, and lean not unto thine own understanding." No one has to die to learn how to live. It was because Jesus had truly learned how to live that He did not have to die. If we learn how to live gloriously we need never die.

How can we learn? Watch and pray daily. Work regularly on our own resurrection. As we proceed from thinking of the body to true spiritual consciousness, we gain the ascendancy of mind over form. This gain we take with us. This is the ascension consciousness, a constant resurrection. There are many mansions in our Father's house there, as there are here; hierarchies beyond hierarchies, as there are many different levels here. As we develop in awareness, we attract like minds to us. Birds of a feather flock together, even among the angels.

The Resurrection is true for us too. Jesus was like us. He said so repeatedly. We are to overcome the fear of death like Him. He said He was only our Elder Brother, like unto us in all respects, except in awareness of His Oneness with the Father, "tempted like as we are, yet without sin." "Ye also are beloved sons of my Father . . . Who is my mother and my brethren? They that do the will of my Father in heaven." If He were different from us, what chance have we to follow in His footsteps? We are of His holy family too. The same Intelligence, Love, Wisdom that guided Him guides us, still reigns supreme in all this universe. There is no abiding evil, waste, destruction, or death.

To accomplish our own resurrection, we must be able to say to ourselves and others, as He did, "Thy sins be forgiven thee; rise and walk." No past mistakes have power to chain you now. Consciousness controls the body and can glorify and lighten it. You need not die. Spirit alone is Cause and Creator. There is continuity, purpose, and justice in all life. If the atoms of your body are indestructible, as science affirms, how can the consciousness that motivates and drives them ever die? We go from sleep to waking, from winter to spring, from darkness to light. "We fall to rise, are baffled to fight better, sleep to wake." Cast off all negation and limitation! Put on the armor of Light! From Calvary the road leads to Easter; but no cross, no crown. Mankind is being regenerated, now and always, to newness of life. Put off the old man with his deeds, put on the new! Prove your immortality! Be strong, be not afraid! "Arise, shine; for the light is come, and the glory of the Lord is risen upon thee."

He is Risen!

THE ATOMIC BOMB

LOVE AND DEATH

Howell S. Vincent
-- reprinted and condensed from MIND DIGEST,
with permission of the
publishers, Mind Digest, Paradise, Penna.

The solution of the problem--how to release the pent-up-energy of the atom -- has come with the perfecting of the atomic bomb. We are thus compelled to face realistically the twin realities: love and death -- recognized in all religions as inseparable friends, but, paradoxically, also irreconcilable enemies. Each supplements the task of the other. Where one is at work, the other is always present. Like the halves of a bisected circle, the segment death opposes the segment love, but at the same time fulfills it; and love, in its exact opposition to death, balances death's apparent emptiness with the fulness of life. Perhaps nothing can be filled but emptiness; and the positive of love can only emerge from the negation of death.

Atom or man, "in Him we live and move and have our being." Whether atom or man, whether physical universe or all human society, we are His expression of His eternal, unifying, creative love. Only in His love does being subsist. Any imperfection in being exists only in our imperfect acceptance and blurred consciousness of His perfect expression.

The attraction that is present among the constituents making up the atom may be considered the purely physical manifestation of love. The rending of atoms is death; death to those old atoms. But it is also the birth of new atoms, the demonstrating of love-bonds anew. In the explosion of the atom, death and love are two phases of one manifestation.

In the explosion of the atomic bomb, we have demonstrated the threat of imminent death to all mankind unless in man, as in the atom, love can triumph over death. All over the world, the comment that has followed the announcement of the atomic bomb may be summed up thus: "This is the end of war or the end of man."

On the other hand, if man can restrain the age-old instinct to seize for himself, for his family, for his group, the new-found cosmic treasure, then the atomic bomb heralds the new age of man, the long dreamed of age, the Golden Age, the Kingdom of Heaven on Earth. The creative powers of heaven are released for the collective use of man, for mankind as one unit co-operating throughout the whole world.

Back of the cosmic power bound up in the atom is the far greater power, the infinite power of the love of God. Only the love of God manifested in the hearts of humanity can safeguard mankind from the annihilating power of the freed energy of the atom.

Literally, we must discover what LOVE is and match the destructive power of freed atomic energy with the creative power of universal love freed in man. Universal love is the heart and substance of Christ's teaching, but it is neither accepted nor understood, certainly not practiced, today. Universal love, freed in man, releases him from self to Christ-hood. Universal love is without the confines of limited loyalities for selfish ends. It recognizes all humanity as one unit, one neighborhood, and expresses love to any member of that universal neighborhood, fully meeting any neighbor's need in kind and degree measured only

by the need and the capacity. In order that man may survive the cataclysmic freeing of the energy of the atom by the hand and intellect of man, we must strive to grasp the concept of love as a cosmic phenomenon.

Atomic attraction binds every atom in the universe to every other atom, near and far, with a force proportional to its mass (need and capacity) and in inverse proportion to the square of the distance between them (neighborhood co-extensive with the universe). This is the law of atoms. The law for man is "Love thy neighbor", expressing love according to the need -- not love one neighbor, or one group, to the exclusion of any who are in need of any expression of love.

If man does not learn to love thy neighbor in the universal sense, i. e., exercise every expression of love that can be received by any and every neighbor, he will be defenseless against the infinite power for destruction that he himself has released from the atom in the atomic bomb. The only defense against cosmic powers now in the hand of man is universal cosmic love in the heart of man, realistically expressed in the detail of daily life with the neighbor. The nth power of death can be countered only by the nth power of love. No half-measure can save man from destruction. This is every man's problem to ponder; -- the atomic bomb, and love and death. These vital elements are all in his keeping.

"Thou shalt love the Lord thy God with all thy heart and soul and mind, and every neighbor as thyself."

"The Fulness of Christ"
-- from REALITIES SUPERNAL

Lillian De Waters

Love is the very Substance of Being, the Alpha and Omega of our search to know our own Perfection, and to find our own Self-harmony.

Our very being is Love-Being. Our very Life is Love-Life. Our very substance is Love-Substance. Love is the All-inclusive, and forever, the I AM THAT I AM. When all methods of thinking, and all ways of stating the Truth have failed you, then bring yourself into an at-one-ment with the presence of that Love which never faileth; for love in the heart will lift up the fainting, give peace and comfort to the sorrowing, and bless the weary seeker of Truth with surcease from pain, weakness, fear and trouble, by Its all-freeing Presence.

Where is this great Love which never fails to satisfy our every longing? It is to be found right within you and me: for this Love is here exactly where we are. As I imbibe and partake of it, as I feel and embody it, as I really love divinely and unselfishly, tenderly and compassionately, I am then at-one with the Love which is God.

As I let Love possess me, as I let Love permeate and entirely fill me, as I let Love become the supreme Reality to me, -- that is, even life itself, then I am indeed one with Love, and then does Love completely satisfy my every need.

For LOVE IS GOD. Hence, as I entertain Love in my heart, I am actually aware of His Presence. This, then, is the atonement, my at-one-ment with Love, my real Being, -- my putting off the old man with dreams of separation, and putting on the awakened state of my pure and pristine Being.

Love in my heart imparts purity, wholeness, bliss. Love in my heart imparts inspiration, illumination, faith and revelation. By Its own presence, Love in me cancels my false sense of lack and limitation; and by Its own presence, Love in me shall free me from the dream of separation from my true Self-hood,-- the Christ -- and so deliver me from all evil.

ILLUMINATION THROUGH SELF-REALIZATION

by Manly P. Hall

-- adapted from an article in the HORIZON Magazine

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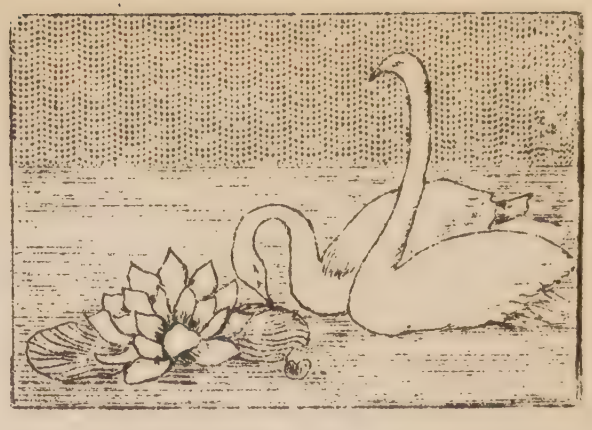


"In our modern educational system spiritual values are entirely ignored." Herein lies the real need of our Western world. In this splendid article the real purpose of "education" as opposed to our modern scholasticism is revealed, offering the way of the true Mystic towards illumination and a balanced practice of metaphysical disciplines with its application in the Science of Living.

The discerning philosopher brings to our attention erroneous concepts of the meaning of law and the average unreasonable practice of metaphysics by those who seek to invoke the law for their own material end. "The true mystic does not meditate or concentrate in an effort to attract to himself the things of the material world; nor does he attempt to find in meditation an escape from the responsibilities or problems of his objective life." However, this does not mean that metaphysical disciplines produce no physical results, the author encourages us. "When a man puts his inner life in order, through meditation and realization, the result is a happier and better physical existence."

An astonishingly simple yet overlooked fact in our lives as well as in our educational system is brought to our attention in the following statement by the Philosopher. Our assimilation and application of the Truth concerning GROWTH, REALIZATION and DISCIPLINE, lead to the reward at the end of the path of that state "desired of all men". In accordance with what we can grasp of its meaning today are we definitely and consciously unfolding into the light of illumination.

GROWTH

"Growth is natural to man. No one thinks of a flower trying to bloom, or of a tree trying to grow. The blossoming of the flower is a manifestation of universal law flowing through the plant; it is the will of the Infinite made manifest in the finite. Illumination is the blossoming of the soul in man; it is just as natural, simple, and inevitable as the flowering of the rose. Man does not have to try to be himself.

REALIZATION

"Realization is the simultaneous understanding and acceptance of the divinity and the divine purpose in all things. Even more, it is the acceptance of things as THEY ARE, and the rightness of things as they are. When through realization we come to understand the divine energy that causes us to exist and grow, we cease to impede its natural flow in and through ourselves. When through realization we become aware of this divine virtue within ourselves, our inner nature is enlightened, with the result that our outer nature inevitably is transmuted.

DISCIPLINE

"Discipline is the specific direction and controlling of personal action. Discipline results in complete self-mastery. All discipline must be effortless -- yet actual. Spiritual development is not the result of a desperate effort to be good. It is rather an inward realization of right which transmutes the whole nature into the likeness of Truth. In

Zen Buddhism the way of illumination is called the 'gateless gate.' The taoists of China describe it as the 'effortless effort.'"

We are warned that the way is to be natural, to be oneself. There is danger of being lonely if one tries to be more than he is. "Only a part of him has gone forward. He has renounced old attachments, but he has not grown up to new ideas. He has renounced material things, but he has not out-grown them. He clings to a little of ignorance and strives for a little of truth. Such a man is lonely and miserable. Space around him is still an empty void for he has not realized the imminence of truth."

The way is that of realizing the TRUTH. "Truth is the cosmic FACT, and that fact is the most beautiful, the most noble, the most wise, the most desirable of all things. Truth is not merely a word that can be defined, but it is a sufficiency towards which man grows." Realization of Truth is gained through metaphysical discipline. Illumination is its final reward, but when it will come "no man knoweth." But we are told that discipline will inevitably bring closer this day of liberation. The advice is to subject ourselves to philosophic disciplines and work toward proficiency in the sacred sciences. We are all subject to discipline in some form. Religion is the most exact of the sciences and is not to be mastered merely through praying and fasting. "No man becomes a good bookkeeper through hoping, nor can he become a great philosopher by the mere desire."

"Peace and security are not to be found by merely informing the mind or increasing the intellect. Regardless of how deeply a man feels, how broadly he studies and improves himself outwardly, he is not complete until he has perfected his inner disposition. Until spiritual consciousness has tinctured and brought to perfection all the efforts of the intellect, man is not secure and not sufficient."

Herein lies the key to true education, not incorporated in material education which is directed towards increasing the skill of mind and hand alone. While it gives man a working knowledge in the arts, crafts, and sciences modern education does not give the student any knowledge of his own inner self. "The spirit, the soul, and the metaphysical parts of man find no place in scholasticism. The result is evident. Material knowledge does not bestow happiness. It has not resulted in honesty. It has failed to inspire integrity. Only SPIRITUAL KNOWLEDGE can complete education by conferring security, moral courage, and spiritual enlightenment.

New function of the consciousness

The disciplines of meditation and realization require a new function of the consciousness. The mental process must give place to an inward mystical perception that is not thinking but knowing. The result is REALIZATION, an indefinable state of consciousness closely associated with what psychologists term the "mystical experience". It is a super-mental condition of awareness, a "divine state", where one "perceives all things clearly" and is "possessed by **Truth**".

Realization results from discipline. Metaphysical discipline does not mean the usual interpretation of self-control or as some would say "the overcoming of the lower nature." The technique of aggressiveness is not desirable. The process is not intended to mean "suffering your way into a spiritual state." "The true metaphysician is not a wearied man wrestling with his lower nature; rather he is poised and relaxed, achieving through realization instead of conflict."

"Metaphysics is based upon law. Law is absolute and immutable. Many metaphysicians have an erroneous concept of the meaning of law. We hear about laws of abundance, laws of health, and others. Most of these people are invoking such laws for something they want. This concept is unreasonable and not to be entertained. The Law serves no individual; all life serves Law. Man's inward nature abides in and with the Law. It is only to the degree that his outward senses obscure this fact that his mind dwells in the sphere of uncertainty. The purpose of self-discipline is to order and reform the lower self, that it may no longer be an obstacle to the purposes of the spirit. In the terms of Taoism, man stands in his own light. Discipline applied to thought and action enables the student to get out of his own way."

CREATIVE INSIGHT

by

Henry Victor Morgan

The Seers and Prophets of every age and every nation all bear witness to the existence of an Invisible Presence, in which we live, move and have our being. Call it what we will, the awareness of this Eternal Presence is the secret of strength and the assurance of mastery over every limitation.

It is the Voice of Intuition within and the Healing and Protecting Aura without. He who meditates on its Presence and partakes of its Nature is changed from glory to glory; he lives amid miracles; his will is fate, his word is law. It is to the mind and soul of man what the magnetic current is to the steel needle.

Science of the Invisible

This is the Science of the Invisible, the Psychology of the Superman. All who have attained to its beautitude become divinely capacitated and superdimensionally endowed. Isaiah sees this and cries out: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not weary; they shall walk and not faint." This is not merely the highest poetry but the sanest science. Its understanding and acceptance is destined to transform the world into our dream of heaven.

In past ages rare souls were inundated by its cosmic urge, and in an instant were caught up in a vision of creative insight. In this our day of Cosmic fulfillment, visioned and foretold by prophetic utterance, millions of men in every walk of life are seeking to become its organs. Soul vision of the possible self stirs the very root of our common humanity. A great expectancy drums our way to conquest. Indeed and in truth "the beauty of the Lord our God is upon us."

Science has lifted its mighty voice and confirmed poetic insight that nothing is that errs from law. At first, looking askance upon miracles, it discovers that all life is miraculous. In the beginning, dealing only with the visible and create, its honest inquiry led it face to face with the invisible and the uncreate. But even in the invisible and the uncreate it still recognizes the eternal reign of law; the same law with which it was familiar in the realm of the visible now expanded and glorified.

And so there has come to be a Science of the Invisible, a school of creative insight to which all things are possible. We have learned that every human being has a faculty for direct inspiration through which he can work as God works, and which enables him to speak of things invisible to sense, as if they were already in existence. Yea, more, we have learned that the things we see in the invisible through creative meditation come into the visible as an actual demonstration.

Truly it gives wisdom to the simple, and clothes with power from on High, all who in their soul depths realize its power enchanting. It is the realm of divine certainty. To the awareness of God there is no doubt, no chance, no impossible. We have learned that when, through prayerful meditation on the power of God, we feel within ourselves the kingdom consciousness, all things are possible to him that believeth. Through transcendent experience we have learned of a power that ravishes the intellect and that makes the humanly impossible divinely easy. We have learned that it is only when the beauty of the Lord our God is upon us, that we have power over every human limitation.

Concerning this transcendent experience Emerson says: "It is a secret that every intellectual man quickly learns that beyond the energy of his possessed and

conscious intellect he is capable of a new energy (as of an intellect doubled on its self), by abandonment to the nature of things; that beside his privacy of power as an individual man there is a great public power on which he can draw, by unlocking at all risks his human doors, and suffering the ethereal tides to roll and circulate through him; then he is caught up into the life of the universe, his speech is thunder, his thought is law, and his words are universally intelligible as the plants and animals. . . . . As the traveler who has lost his way throws his reins on his horse's neck and trusts to the instinct of the animal to find his road, so must we do with the divine animal who carries us through this world. For if in any manner we can stimulate this instinct, new passages are open for us into nature; the mind flows into and through things hardest and highest and the metamorphosis is complete."

Emerson also tells us that to attain to this cosmic insight we must abandon our old ways of thinking and living, discard our human traditions, take our bloated nothingness out of the way of the divine circuits, lie low in God's power, and learn that truth alone makes rich and great.

-- from "The Master Powers of Man"
(Dr. Henry Victor Morgan, Church of "The Healing Christ",
402 N. "I" Street, Tacoma, Washington.)

INTUITION, ILLUMINATION AND INSPIRATION
(Scientific explanation of an Occult Truth)
(re-printed from the Beacon)

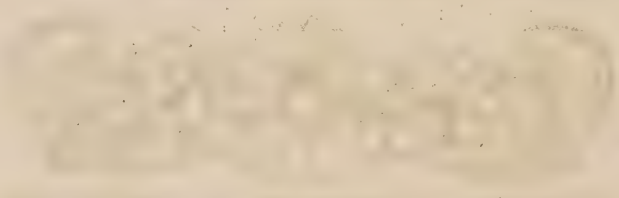
INTUITION is a faculty of the soul. It operates with many persons on occasion and in brief flashes, without being either sought after or controlled. It has been defined as the direct apprehension of knowledge without intervening mental processes.

The scientific approach to the acquirement of the intuitive faculty as an instrumentality of service is to be had through the contemplative stage of meditation. The intuitive faculty is always there, but alignment and control of the lower nature and the treading of the Path of Purification are necessary in order to acquire the alignment which makes possible its effective use.

ILLUMINATION is the irradiation of the mind with the light of the soul which occurs as a direct result of the process of meditation. In this light the mind perceives intuited knowledge and recognizes its intrinsic value. In this light also those so illumined see those about them as souls rather than as particular persons with individual limitations, and the ability so to see is not the product of mental processes, but by direct rapport in the nature of telepathy.

INSPIRATION is the effect upon the life of the intuitive perception of an illumined mind. The world in which we live is a world of half-truths. Scarcely anything we know is more than relatively true or partially true, and this recognition serves as a damper upon the activities of intelligent persons of good will. When however through the intuitive perception of an illumined mind that which is infallibly true is apprehended and recognized as such, this then is occult truth and serves as the wellspring to swift and sure action, and generates the form of energy known as inspiration.

Intuition, illumination and inspiration all three emanate from the soul as the quality of that soul, and come to a focus in the intellect, or capacity TO KNOW; from whence, like a ray of sunlight diffracted by a prism, the one homogenous quality of the soul manifests in triple aspect, on the mental plane as intuition, on the astral plane as illumination and on the etheric plane as inspiration.



THE DISCIPLESHIP OF BERNADETTE

from an Interpretation of

"The Song of Bernadette"
in the Light of Initiation.

by

Corinne Heline

(This is Part III and the concluding part of a series of articles on the life of Bernadette by this author. This article is somewhat adapted and condensed from the original script which was also published in the New Age Interpreter -- publishers, New Age Press, Box 6133, Metropolitan Station -- Los Angeles 55, Calif.)

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One of the most difficult tests of discipleship is the willingness to be accounted a fool by the uncomprehending multitude. In this Bernadette qualified perfectly. Surrounded at times with armed soldiers, repeatedly threatened with dire punishments and continuously subjected to animosity, scorn and ridicule, Bernadette remained steadfast in her faith and devotion to the Lady and ever obedient to Her wish. "No matter what the people say or do," she said, "The Lady's commands must be obeyed."

The healing spring was first discovered by a young miller, Antoine Nicolau, who was in love with Bernadette. Thus the two so linked by affection were associated in bringing the healing waters to the attention and use of the public. It was Bernadette's mission, under the Lady's guidance, to inaugurate Lourdes as one of the great healing centers of the world. Bernadette had taken the highest vow of Initiateship when she agreed always to serve others regardless of herself, and the healing waters which were available to others, she declared were not for her. Also marriage was not for Bernadette -- not physical marriage -- only the mystic marriage with her higher self which was outwardly consummated by her entrance into convent life. When bidding Antoine farewell, the last act before renouncing all things belonging to the outer world, the lovers gave each other a white rose, symbolical of the purified "flower body" and the opened centers, masculine and feminine, of the advancing disciple on the Path. The healing waters were themselves found to be free from sulphur, which esoterically interpreted suggest freedom from sulphur, a Luciferian element, and hence devoid of the fires of passion that destroy, yet on the other hand charged with spiritual energies that "fortify the entire life forces".

In the convent, Bernadette's embroidery work was so beautiful as to draw the admiration of her associates. Her designs quite original in their conception were composed of birds and flowers and were clearly in keeping with the consciousness in which she ever worked. They had the character of things belonging to the higher worlds rather than of this. Her close attunement with the inner planes also enabled her to foresee events. She predicted accurately the time of both her own passing and that of her mother's.

Another interesting point related to the discipleship of Bernadette was the fact that she had learned to function interiorly in all the elements and had become aware of the indestructibility of her soul body. Neither fire can burn or

water drown this vehicle; the absence of air cannot suffocate nor the forces of earth decompose it. An incident pointing to such attainment occurred when in the presence of the Lady Bernadette was caught up into such soul exaltation that lighted candles placed against her hand did her no injury and gave her no pain. A remarkable fact in this connection is the manner in which the physical body of Bernadette has remained unchanged through the many decades that have passed since her death. When her body was exhumed in 1933 it was found to still exist in a perfect state of preservation, her appearance being that of one resting in the calm of an untroubled slumber. This is the most extraordinary instance of the conquest of spirit over matter which has been recorded in our day.

All world Teachers that have come as saviors to people and the founders of religion have been mothered by the highest feminine Initiate in the race they have come to serve. These divinely endowed mothers have all been closely linked to the mysteries of Virgo, the constellation pictorially represented by a virgin bearing a sheaf of wheat. This is the sign of the Immaculate Conception. In the final work which the Blessed Lady gave to Bernadette, she revealed to her something of the glory that comes with this crowning feminine attainment under the Hierarchy of Virgo. After having beheld the vision of that attainment, nothing that this life had to offer could tempt her to turn her back on it. Whatever the cost, she was resolved to live true to that ideal. And so she did to the end.

Spiritual law works for or against a man according to whether or not he harmonizes himself with it. Obedient to that law, Bernadette prospered in the only values that have eternal worth. The townspeople that opposed her, which meant that they really opposed the high truths she represented, suffered reverses. Every official that had resisted Bernadette's efforts to bring the miracle spring to the people for their healing was demoted from his position and sent away from Lourdes, a notable example of which was that of the Dean. When the opportunity to stand guard over the modern miracles of Lourdes and the direct message to build the chapel came to the Dean, he rejected it. Instead he asked for a common sign, disbelieving in the reality of the Lady and accusing Her chosen Messenger of being a charlatan and a fraud. Although he came to realize his error later and sought to retrieve his mistakes, he was demoted and denied the privilege he then sought to share in the building of the Grotto Chapel. This work had now passed into worthier hands.

As a further illustration of how the ecclesiastical leadership had lost the inner light was the case of the Bishop of the diocese who placed the Lady on trial and pitted Her power against that of the Emperor. "If She be the Lady," he challenged, "let Her cause the Emperor to reopen the spring." In less than two weeks through the sudden illness of the Emperor's son there was a need for the healing water which caused the Emperor to issue a decree making the spring available to the public. ("God (Spiritual Law) works in mysterious ways His wonders to perform.")

The truly great are always humble. Bernadette's attainment brought no pride of self. It would not have been true attainment if it had. And so in the Convent she sought no high station but preferred rather to be assigned to menial tasks. As long as she lived she was plied with questions by the curious and the unbelieving, as well as by special investigating commissions about her visions and communications with the Blessed Lady yet she did not show resentment nor impatience. She said -- "I don't blame them for not believing. It was just too much grace for one like me."

The life of Bernadette outlines the Path whereon the feminine pole of spirit, the heart, is illumined, the initiatory work being under the guidance of Mary of Bethlehem, the supreme Apotheosis of Womanhood. The Path of the Heart has been crowned by the wonderful light of Mary and her influence will become more and more pronounced in the life of humanity as we enter the Aquarian Age. LOVE is the keyword of the Heart Path and LOVE sounds the note to which the life of Mary is attuned. "I Love" were the vows that sealed the lips of the dying Bernadette as she beheld in an enraptured vision the Blessed Madonna coming to welcome her faithful protegee into the realms supernal. The Dean of Lourdes murmured as he watched the gentle passing and sensed the gladsome reunion -- "Your life begins, Oh, Bernadette."

HARMONY AND MUSIC

UNFINISHED SYMPHONY

Charlotte G. Frietsch Gunter, F.R.C.

-- condensed from "Mind Digest" Magazine
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Each one's life is somewhat like an unfinished symphony. A few bars of divine notes are perfected in the course of each reincarnation. Step by step, in the tempo of our destined orchestral goal, we practise in order to reach perfection. Those who give especial care to each note, and those who listen well and conscientiously apply the results to material life, shall advance with great strides. Those who become ensnared by carnal joys and lose sight of the destined goal become enmeshed in self-destruction. This state will deafen the inner ear to the celestial sounds of the spirit's self-symphony.

Each human being is a world unto himself. His life is a giant universal orchestra, playing among a galaxy of planets and stars. We may even sense this inner firmament. When we close our eyes and sit quietly, in meditative mood, the world of imagination will display a deep-blue heaven with glittering stars to the inner eye. What is this? Is it not a fleeting glimpse of our own and very particular universe? It is, in a way, a reflection of that greater universal sphere, the eternal Infinite, wherein God reigns supreme.

One need not be an astronomer, and astrologer, a mathematician, scientist, or some other being of advanced learning to be greatly impressed at the sight of the heavenly bodies. The glittering powers which we all recognize as stars and planets are simply taken for granted by most people. They do not link these forces, spiritually with their own inner minds. Fewer still either know, or for one moment would believe, that, in themselves, each one is a separate and definite universe. Yet, each one, in his Great Individualism, is destined to follow his own very special planetary course. Those who seek within themselves and explore every thought, motive and result thereof, shall enter upon the path of self-discovery.

One who has found the trail which leads to the road of self-discovery soon recognizes the truth that he is, in reality, an "Unfinished Symphony." And he will also come to understand that it rests with him, alone, to complete it. He will need no encouragement from the outside world when once he has discovered his own inside empire.

Looking for the path of light, we find that it does not stretch unendingly outward. On the contrary, it reaches into the infinite spaces of the SELF. Here we find the divine spark. Thus, too, it must be with those who compose the ageless masterpieces, such as Schubert's Unfinished Symphony. Transcending all things material, the tones soar with us to the highest realms of soul-rending ecstasy. Surely each human being who performs in any such manifestation as playing of a great symphony, undergoes, for the time being, a spiritual transmutation. This is also true of the listener who has learned to free his spirit and let it flow along with the strains of music. The sublimation of all physical aspects of the moment grants lasting effects to the stature

of the soul. Physical aches and pains can be relieved. Tearing and wrenching at the heart as the Unfinished Symphony does, it will still, paradoxically, soothe and refresh the emotional being. The sensitive soul also experiences, visually, a gossamer light and color with which his very spirit flows in united movement with the symphonic harmonies.

When the 'cellos play, a wide portal swings open, leading the dreamer on to witness ecstatic scenes in a world unknown to the physical body. Into these higher dimensions, the physical body cannot inject itself; it is purely a spiritual realm. Thereupon, a triumphal wave of sound brings in the oboes and clarinets, which seem to announce a welcoming host of angelic beings.

A flood of light surges through the heart, mind and soul. It radiates everywhere around and seems to emanate from the physical body itself. Truly these otherworldly strains of symphonic vibrations are playing upon the instruments of the listener's very soul. This is a spiritual adventure which any serious devotee of fine music may experience.

Moreover, in the spiritual adventure encountered in connection with Schubert's Unfinished Symphony, the devotee cannot but emerge from the waves of inspirational melody a more highly elevated being than he was before entering the portals of the symphony. The transcendental waves of celestial tunes are purifying in nature. A form of transmutation takes place. It may be so minute as scarcely to be noted, but the devoted listener will receive a golden ray that erases forever some of the dross of material life.

It may be noted by the real self-explorer that in his life's daily battles new facets present themselves which suddenly help him over seemingly insurmountable stumbling blocks. One who understands the divine mission of music will know that his inspiration has come from this world of higher dimensions. In his communing on this plane of higher music, a certain form of relaxation is of paramount importance. It is much as if he composed the body and mind for sleep. He seems to let the body relax so completely that he becomes wholly unconscious of the physical being. For this reason, a very comfortable posture is necessary. A concert hall should be a place of subdued lights, with inspirational paintings on the walls, soft rugs on the floor and armchairs and couches placed in cozy nooks where the listener might attune himself in a private manner, as it were. In order to experience anything of a truly higher essence, by way of color and light, as well as other manifestations, privacy is essential. In a crowd, inhibitions too numerous to mention will overpower the spirit, in a great measure, and make it subservient to conventional regulations.

Let us assume that we can escape all the fol-de-rol of the material plane and man made rules as to how we are to sit, stand and act when listening to a fine piece of orchestration. Under such circumstances let your spiritual force flow with the tones of, in this instance, Schubert's Unfinished Symphony. You will, if your spirit has made a perfect connection, instantly be invaded by a strange intensity of yearning. This longing seems to carry you away on giant waves toward some unknown goal that your soul has sought, as it seems, throughout the eternal ages of timeless space. The very centers of your being will seem to be torn into shreds by the washing waves of sound; and yet, a joy supreme holds its own in the throne of the heart. The joy moving with the tones is so much akin to grief, and so tremendous in effect, that at times, it will seem as if the soul itself is being wrenched from the body, although paradoxically enough, no actual pain is experienced such as we know on the physical plane. We are, for the time being, more or less uniting heaven and earth, having "one foot in heaven," and one foot on earth. In addition, the devotee will come out of this ecstatic trance with a slight sense of self-granduer. This feeling will resolve itself into benefits of many varieties. His physical force will have undergone a form of recuperation. Matters which may have seemed conflicting and troublesome, a while before, will suddenly seem simple of solution. Any work immediately undertaken after such a session with higher dimensions will be

done joyously and with great zest. An irrepressible spirit of joy reigns. In truth, it may seem as if one's feet had sprouted wings, since the hard surface beneath them is scarcely felt. In connection with the Symphony mentioned--(Schubert's Unfinished Symphony) there is nothing on earth that can perturb the spirit, for at least the next few hours, if one has really flowed with the music into its higher spheres. Should one have felt weary of body, or even ailing, beforehand, all tiredness will have vanished; and any feeling of being bodily incapacitated will also have disappeared.

Those who are advanced in maneuvering in these channels of spiritual voyaging will be able to use their moments of listening for healing purposes. Radiations can be sent affecting all, in a lesser or greater degree, while united with celestial strains of music. It matters not where the comforting and solace may fall, since it is constructive in nature.

With persons who are less fully evolved and who have not explored their world of imagination widely, the effects may be faintly felt and less enduring. Still, anyone who enters these higher realms of music will benefit thereby in many ways, bodily, mentally and spiritually. Lasting impressions are always left on the subconscious mind. The sounds are constructive. All constructive sound builds an edifice unseen, by most people, but visible to anyone who cares to evolve his powers of inner vision and hearing. Like powerful angels, with outstretched hands, ready to give if one is ready to receive. Receptiveness is attained only by our making an effort to soar to great heights. This cannot be done in a minute, in an hour, or a day. It takes steady, persistent practice.

Each one has a mission, infinitesimally insignificant as it may seem. There is not one human being who has not his particular part to play in the earth's unfinished symphony. Each one is somewhat like a member of the orchestra that is playing Schubert's Unfinished Symphony. All of the musicians serve as excellent models for what each one of us should strive to be in playing his own symphony and in synchronizing his efforts in the playing of the earth's still greater symphony.

Much can be learned by listening to good music every day in a relaxed manner. Finally, the tones will take effect and become an awakening and driving force. Some persons may say they are not musical. This is a fallacy. Music has the power to penetrate anyone's spirit. Those who have fed on lurid, excitable sound, such as jazz, boogie-woogie and whatever else such sounds are called, will have built up a dark wall which shuts out all that is on the higher planes of sound. Yet, by turning away from these sounds and letting their spirits bask fully each day, for a brief time, in the finer strains served by our masterpieces, it will not be long before they shall discover remarkable changes in their own depths. They will ultimately find that, in a subtle manner, all feeling and thought will be taking a path away from the coarser sounds which unfortunately go by the name of music.

In Schubert's Unfinished Symphony, the waves of sound that sweep over the spirit are purifying in essence. The sensitive soul will emerge from the rendezvous with this symphony carrying fresh vows on his lips to pursue perfection for the Self with increased energy. Such a listener is also, of a sudden more keenly aware of many seemingly unimportant transgressions that had been by-passed as of no value in the scheme of life. All this leads to improvement.

The temple or physical body, will also feel definite reverberations from each session with fine music, or with the meditation in connection with such tones. The body itself will, we shall realize instantly, even if it has a temporary aspect, be made worthier than before of its existence here on earth. Aside from this there are healing vibrations linked with fine music and deliberately directed meditations. Thus the experimenter in these fields is exploring abstract worlds, not alone in the interest of his own INNER MIND but in the evolving of Cosmic streams as well. He may not be immediately aware of such facts. Still, in the

course of time, events here and there will convince him by way of their reverberations, that this is the result of his meditations.

Also, we are fully aware of the fact that, at any time, at our own behest and request, we may use these spiritual tools; our thoughts and music, our meditations and concentrated effort, for building without end. Even if we should have no physical, mechanical means for combining thought with fine music, we can do so in linking the spirit with the orchestration of nature. And here the wonders which present themselves will be most marvelously magic indeed. In the bosom of nature, when alone, or even with others present, you are a wholly unconventional being, liberated from four limited walls, from the vibrations of a crowded room, from the boundaries of all mechanical contraptions. If you know your music well, you shall be able to discover it in the wafting of a breeze, in the language of the insects, in the industry of an ant-hill, in the joyous singing of the birds, in the lilting sounds of a brook, in the roar of ocean waves, in the hilarious, exalting storminess of a squall, in the thunder and lightning -- and in anything silent or audible that we find so generously and freely given to us by nature. Nature is God. We should realize this when partaking of the joys, even the least of them, when we are out in the open spaces of the countryside.

Whenever you are privileged to sit alone in some isolated spot in a garden, a forest, on a beach or field, or even by a wayside along a traveled highway, you may breathe into your being of God's effervescent energy and beauty. When privacy is of the moment, extend your hands toward the heavens and repeat slowly, reverentially, confidently:

I am of thee, oh beloved universe, Thou art of me. I am of the very essence of God. God is of my very being. I breathe into me peace, purity, strength.

Instantly, if the person be of a pious and pure intent, he shall feel quite powerful vibrations reach into the palms of his hands and surge through his whole being. There is no adequate means of describing in words the exact sensations which accompany such meditation. Suffice it to say that the body, heart and mind are suffused with a blending of divine brotherly love and light. In the breath we have a divine dynamo. As a rule, most people use it only for the purpose, as they believe, of breathing oxygen into the lungs. This is the physical action. It should be remembered that every physical act is instantly accompanied by a spiritual result. These two walk hand in hand. We can have no matter without spirit. By correctly linking and blending the two, we shall finally finish our symphony and help to reach a Cosmic perfection of the earth's own UNFINISHED SYMPHONY.

In this Mountain-Land

Come, where the mountained western-land
Is bathed in depths of azure haze.
-- Streams speak in rainbowed undertones
Of woodland spangled waterways,
While ripened elderberries dream
Along the hills. Wild asters nod
In joy to summer winds that sway
Bright yellow sprays of goldenrod,
And fireweed offers honeyed yields.
-- Here, where lupin points to blue more vast
Above the green of forest lanes,
The heart may find a home at last.

Reprint -- "The Oregonian"

Amber Hill

There is a symphony on the hill ...
-- From dark-stringed instruments
The saffron notes rise on the wind
And fall,
Mingling with brown undertones
In amber harmony ... -- "The Lantern"

-- by Genevieve Metcalf

HEALTH HARMONY

THE CURE FOR "WORLD SUICIDE AND FAMINE"

"To live or die" -- that is the question today. Millions are perishing for lack of nourishment. In famine areas millions are lacking bread to keep them alive. "To survive or perish" -- millions are calling for a helping hand. All other subjects in comparison seem shallow and meaningless. When a man is hungry, he can't think of anything else. If he has been slowly starving and has seen his loved ones dying of painful hunger, there is but one prayer -- "Give me bread!" In the face of death through starvation all unrelated subjects which to others or to them in normal conditions would be important or interesting are completely unreal and insignificant.

Our Health-Harmony department can well take space to call attention to this fact and we pray that more people will heed the desperate call and will respond in some way in the famine program our President has launched. Famine! We all should be vitally concerned. We should act NOW! Soon it may be too late for countless sufferers who might have been saved if they had received help but a week or so sooner. Now is the time for our sharing with others. If we think in terms of selfish self-preservation or we procrastinate because we do not realize the urgency of the hour, deep may be our remorse and great our own suffering in times ahead. If you and I could see the actual conditions and be among the starving ones, our horror, sympathy and natural reactions would arouse every instinct in us to help to the limit. Let us pray that we be aroused! that we see and act in time to save! or God grant that repercussions may not come upon us to bring about a realization of facts through a more painful process. For these are our brothers who are suffering. Like the cells of our body are a part of the one body and if any part suffers, the whole likewise is affected, so humanity is suffering today because such a large part of her body is in travail. None of us can expect to be saved -- the whole cannot be victorious -- until the different parts are healed. We cannot, we dare not, let any part die for lack of food or medicine which we have it in our power to offer. If we do, the weakened body or whole may cause us all to become "sick unto death" with it.

We will eventually kill ourselves if we keep on either killing off others even if they are considered our enemies, or if now we allow our neighbors to die for lack of our help, even if these neighbors are across the waters. It is a question of our own "live or die", as to how we help others to live.

Humanity, as a body, has been practicing suicide. We all have sinned in this respect. What is needed now more than all else is the light wherein we see how we have been mutilating our own body and slowly causing it to become diseased and sick unto death. Indeed, what is needed on earth today is BREAD. There is famine, there is sickness, there is darkness. We need the Healing Physician, the Divine Remedy, and the Light of God to save us. For we must have not only material bread to feed the starving millions. But we must draw from Heaven the HOLY BREAD. For without it, we all perish. There can be no more life in us.

Speaking in terms of sickness in the world today, we are committing suicide among ourselves on every hand. Through the very food we eat we are slowly devastating our temple and causing it through depletion of the vital elements to become weak, impure, and lifeless. Through our perverted habits involving poisonous trash allowed into our bloodstream we are sapping our nerve force and shutting off the light. One out of six of us die of cancer, we are told. Strong medicines and dead foods have a large part in its cause. Yet for the sake of "making money" and indulging our senses, we continue the suicidal march. It will only be through an awakening that must come soon and in strong measure that will change our ways and bring about a revolutionary turn. What is needed is a REVIVAL! What we pray for most is FOOD FROM HEAVEN. For with illumination, with heavenly inspiration,

and with the Holy Food to nourish our bodies and minds we will see and act in the light. Then physical food and material supplies will come to answer all of our needs for they are all here. There is no lack in the Kingdom. All we need is the light in which to see clearly. What we should seek first is the "Kingdom of God and His Righteousness", then "all things else will be added unto us."

How much are we giving towards the program of feeding the suffering ones? We also might well ask ourselves, how much are we subscribing towards a program of spreading the Light of God into the world? There is no lack of wealth in the world. But it is unevenly distributed. There is a need of riches to flow through the channels that would bring the spiritual light and heavenly bread into the world. Now is the time for the treasures that belong to the Lord to come forth and be used for holy purposes. There is substance of no value where it is now, which if properly applied to broadcast the Message and disseminate the "meat" of Truth would take a large part in saving the body of humanity. We must help each other in these days or possibly perish together. It is that serious, more so than we could possibly picture through mere words.

There is a need of "food" in the Church which is intended to radiate the Light of the world. But it must wake up fast. There are ministers and congregations who seem to be "playing with their religion". It was a crime for Nero to play the fiddle while Rome burned. But far more sinful would it be for a minister of the gospel to play at preaching -- to merely feed his people crumbs or pieces of sweet in place of "bread". And this many of them may recognize but still they linger in the step. Sophistication abounds in spiritual centers. God grant that there be a quickening in time. Something must be done about it NOW. While the world is starving for bread, we still linger over our "cake".

There is today coming forth the beginning of a world-wide movement, a "universal Church". It is a fellowship, a Society, rather than an organization. It is the Ark into which we must all go. It is the Body of our Living Jesus Christ. Herein lies the "bread" which will be all that can save our lives in times ahead. But oh the world needs education, light, quickening to make this turn . . . and the Church needs the Truth to serve in its proper place to offer this food. Jesus said: "I have food ye know not of." He must have suffered when he saw how apparently hopeless it was to get the people to partake of that food which was theirs if they had but accepted it. And so it is today. The "food" is here. It is found in the practice of true worship, in the simple return to the Indwelling God and in the love of Christ Jesus in whose Body one abides and who dwells in him.

We need to spread the MOVEMENT of "worship in spirit and in truth". What we need now are CHRISTIAN HARMONISTS in every Church, in every group, and throughout the Kingdom. A Christian Harmonist overcomes through seeking the Indwelling Harmony of God and meets every problem through prayer and love in Christ Jesus.

Friends, we are in momentous times, in fact, passing through a crisis -- a period of transition -- travelling over a precipitous road where every step seems laborious and dangerous. We go down into the valley at times where we cannot see the mountain heights. We almost lose the light at times it seems so dark and low. But we are farther up the mountain side than we may realize and God is ever supporting us and will not let us perish.

Friends, this magazine goes out this time from a period which has been fraught with difficulty and human frustrations by those few persons who have labored to make it a reality. It is charged with light and love and a powerful message for all who recognize it. Perhaps the forces of darkness have been responsible for some of the apparent difficulties but we know GOD IS THE POWER and TRUTH will win. We have had to take our stand and courageously "live or die" upon it. For we seek the Kingdom of God first -- we want the real "bread" more than all else.

We hope to continue Harmony Digest as a quarterly and also to print a monthly publication beginning this summer to be called "THE CHRISTIAN HARMONIST". But we need cooperation and support if this is to be done. We are interested in hearing from our readers and in receiving any encouragement or loving assistance in carrying on the project which is so vital at this time. We also hope to broadcast before long. There is a tremendous need for the voice of "The Healing Christ" --- for the Message of HARMONY to reach all corners of the globe. That which is of God will be met by God's Providence. All who are channels and who share in His Program will be greatly blessed.